

DEVELOPING A MENTORING MODEL FOR  
LEADERSHIP TRANSITION IN A  
POST-MODERN GENERATION

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## **ABSTRACT**

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#### **Mentors**

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The context is the Resurrection Missionary Baptist Church in Columbus, Ohio. The ministry opportunity identified through the synergy analysis indicated that there was a need for a leadership transition. The research hypothesis for the project asks the question: will a preaching series on leadership transition, casting a five-year vision plan, and training modules on leadership transition address the theme? The research model is qualitative in nature. The curriculum will provide training for leaders on mentoring. The implementation of this project is expected to span over a six-month period. Participants will meet for six weeks for training with the researcher.

## **ACKNOWLEDGEMENTS**

This project could not have been completed alone. First, I want to thank Resurrection Missionary Baptist Church members for their unwavering commitment in providing assistance in completing this project. Your participation and feedback were valuable throughout. You also gave me the space I needed to have time to get away and write without distractions. I want to thank my professional associates Dr. Howard T. Washington and Dr. Marvin L. Miller, Sr. for your valuable input and suggestions from beginning to end. I also want to thank my mentors: Bishop Sir Walter Mack, Jr. and Dr. Herbert Miller, II for your guidance, encouragement, and pushing me to look at ministry through a different lens. I want to thank my pastor, Bishop Donald J. Washington for your continued support and for providing the foundation that helped led me to this project's synergy. I also want to recognize my family for your encouragement and support.

Last but not least, I want to thank my loving wife, LaDonna. I know without a doubt, this moment would not be possible without you by my side. You encouraged me to pursue what was burning on the inside, and you gave me space to be alone to work, day or night. Your sacrifices go beyond words, and I am forever thankful because you are by my side.

## **DEDICATION**

As I look back over my life, I am thankful for the journey God has brought me through. Growing up in Mississippi, I did not envision myself at this moment in life. There were always two main constants in my life that encouraged me to strive for excellence and persevere through whatever life throws at me. I dedicate this work to my parents, Isabell Little Chase, and John W. Short who now look over the balcony of heaven cheering me on. They taught me how to sacrifice and push through any obstacles to pursue excellence in whatever I set my hands to do.

## **INTRODUCTION**

In this research, I developed a model for mentoring leaders for transition at Resurrection Missionary Baptist Church in Columbus, Ohio. There is a burden on the church and pastor for replacing ministry leaders through mentoring. The research argument is that transition is not an easy task, and it can become chaotic, frustrating, and complicated because, as a norm mentoring future church leaders are often neglected. Mentoring relationships provide an opportunity for developing the strength, understanding, and aptitude needed for one's intimacy with Christ and leadership proficiency. Leadership transition can bring a combination of emotions both to the outgoing leader and the congregation. A healthy leadership transition can enable the church to continue to advance its vision to the next level.

This project will focus on preparing leaders for mentoring future leaders and leading the church through a transition. The purpose is to provide the tools required to preserve through numerous challenges that new leaders will encounter when following a leader who has served for decades. Too often, new leaders are left with no blueprint or insight and must navigate the transition process on their own.

The first chapter brings together my experiences and the history of the ministry context. This chapter highlights the personal and practical experiences of my life and parallels it to the history of the context and shows how they merge.



The basis for approaching this project is based upon three contentions. First, mentoring relationships were fundamental throughout scripture and highlighted in the book of Numbers chapter twenty-seven with Moses and Joshua, an integral component in Israel's continued progression. The second chapter lays the biblical foundation for the project. Numbers 27:12-23, lays the foundation for the leadership transition. An exegesis of the passage provides biblical principles that are needed.

The third chapter presents a historical look at the African American Baptist Church. Many modern church ministries revolve around a leader with a strong personality that serves for decades and neglects mentoring relationships vital for church growth. Replacing leaders through appointments or voting has had a level of success, a mentoring relationship is an effective method for developing leaders for transition in the local church for sustained future growth. This chapter explores the tradition of replacing leaders within the Baptist church from local and national denominational perspectives. I look at the historical effects of long-term leadership that fails to mentor new leaders for future generations and stagnation of the church is the result.

In chapter four, I look at the church through an ecclesiology lens. This lens provides an opportunity to view various theories of mentoring and leadership transition and how it is applied in the Baptist church tradition both historically and presently. Many of the theologians conclude that a majority of the difficulties that arise within the Baptist church in adapting to a leadership mentoring model is a resistance to a change in culture.

The fifth chapter provides examples of business and adaptive leadership theories that provide concepts of mentoring and leadership transition models outside of the biblical context. These theories can be adapted and transformed into a ministry context

providing leaders with tools that will help bring positive outcomes for the mentor, mentee and church.

This project is of particular interest to me as a pastor and denominational leader. This project's principles serve as a guide to developing a mentoring model for transition at Resurrection Missionary Baptist Church. This project serves as a testing ground and mentoring paradigm that forms a usable strategy for developing leadership mentoring for transition in the local church. The implementation of this project has caused the leaders of RMBC to view leadership from a whole new lens. Effective mentoring strategies are needed for developing new leaders in this post-modern generation.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

This chapter intends to begin developing a theme and hypothesis upon which the foundation of the Doctor of Ministry project will be established. To accomplish this task, there must first be an overview of the context from which the project will be developed. Part of the first step is to present pertinent data of the context that shapes and forms the theme and hypothesis. Secondly, an overview of the experiences and skills and determine if the converging will highlight a theme and hypothesis that will be provided in an attempt. Thirdly, after the proposal of a theme and hypothesis, I will present implementation methods to begin the process of shaping a workable Doctor of Ministry project.

To present, a contextual analysis of the ministry context was performed. The research revealed that the Resurrection Missionary Baptist Church was started on August 16, 1978, after a church split. The congregation decided not to change the location and wanted to remain in the present community. During this transition, the membership increased to a total of 120. One hundred members remained from the split, eighteen united on Christian experience, and two by baptism.

The church experienced a change in leadership, as well. The first pastor began his tenure in 1979 and retired in 1995. He was able to establish the church in the community

and start a working relationship with other churches in the district association. At the end of his tenure, the church began a period of stagnation.

The second pastor served for three years and resigned. He was a political activist by nature, and most of his ministry ideas involved getting the church involved in community events and social problems in the community.

The third pastor served for two years and resigned. He was new in ministry when he began his tenure, and his business aspirations became a conflict with members in the church, and the relationship never developed to be productive.

I became the fourth pastor, and my tenure began in 2000. As I started my assignment, I was led to lead the church in a healing process. For many of the congregants, it was hard for them to trust a new pastor because the last two spent such a short time with them. From the time of the split, I was the fourth pastor in a twenty-two-year time period. The church had gone through these changes but remained steadfast in maintaining a good physical structure and financial stability.

The community around the context had begun to make changes when I arrived. In my context, there were about 3% of the membership who lived in the community. Currently, less than 1% are residents of the community. A majority of those who have joined the context is between twenty-five and thirty-five years of age. Although some have joined with prior membership from other churches, there is a lack of consistency in some areas. They were more program-driven rather than ministry driven.

When I began my ministry at Resurrection, it was comprised of mostly older adults who, in years past, had been active in the church and some community events. In

recent years, there is a noticeable shrinkage of the former members. Many are at the age where they cannot physically attend, and some have died.

The church had just gone through a change within the church's leadership structure — some of the leaders in place, when I arrived, were second-generation leaders. The church was comprised of a deacon ministry that provided leadership during pastoral transitions. The trustee ministry was very dutiful in administering the funds of the church and maintaining the physical facility. When I arrived, the only other active ministries were the music ministry, usher ministry, and the missionary ministry.

Resurrection had only been in existence for twenty-two-years when I arrived. The membership was eighty, a number that would provide a challenge, but not one that would be overwhelming had it been a larger congregation. I assessed the ministry, and it revealed that the church was not conducive for growth; therefore, an updating of the church constitution and implementation of policy and procedures were essential.

I pulled together a team of leaders and laypersons to sit down and begin revising the church constitution. This took several months because the current document limited the church's ability to transition for future growth. During this process, I began to put new ministries in place, such as youth and young adult ministry, new members ministry and reorganized the music ministry to be more diverse. These transitions helped the congregation to welcome new changes quickly.

In 2002, I led the church in another transition to implement a facility expansion program of \$250,000, which added needed classrooms, restrooms, office space, and handicap accessibility. When we first introduced the expanding concept, some were concerned because the church did not have any debt. Still, most of the congregation

agreed to move forward because they trusted my experience as a church administrator and had overseen a \$2.5 million building program. In the same year, another move for the ministry included the implementation of Koinonia Development Corporation.

This new ministry concept would be a new challenge because the congregation had little to no knowledge of how the new ministry would function. The easiest way to explain it to them was that it was a part of the church's expanded structure to provide further access into the community to meet the residents' needs and receive funding for those purposes, limiting the financial burden on the church to do so. Through this ministry, a partnership has been established with the neighborhood civic association to help improve the overall community by removing abandoned houses and community developments.

The context is situated in a city that is changing as well. Columbus's city is the fourteenth most populous city in the United States and one of the nation's fastest-growing large cities. Over recent years, the city of Columbus has been noted as having a diverse economy based on several factors. There are several Fortune 500 companies in the Columbus community. Forbes gave Columbus an "A" grade as one of the top cities for business in the U.S.

The transition of Columbus is reflected in its population as well. The city is no longer considered a cow town as it had been referred to in previous years. According to the 2010 census, 787,033 people were residing in the city. Over the years, Columbus has gotten younger. The median age in the "city was 31.2 years (23.2%), 21.8% were from

ages forty-five to sixty-four, and 8.6% were sixty-five years of age or older. The gender makeup of the city was 48.8% male and 51.2% female.”<sup>1</sup>

As I continue to look at the city dynamics, there is also an increase in crime since the beginning years of my context. These numbers are also reflected in the community where my context is situated. These changes over the years have hard hit this community. During the early years, the community was a port of entry for industrial workers and their families. The South Side was known for the factories in the community. These factories produced noise and pollution, and the main corridor took on the name of Smokey Row Road. The community had a streetcar line, houses, churches, and stores along the main corridor.

During the industrial era, many factors, including the Great Depression, contributed to the South Side's decline. However, some of the factories rebounded and remained operational until the 1990s. Over the past twenty-eight years, the community has gone through significant changes. The once industrial community has slowly transitioned into a commercial area containing a wide variety of retail and service industries that serve the surrounding population and residents from all over Columbus.

The city of Columbus presented a South Side Plan in 2014 that stated it was a fully developed urban district. Although the growth of Greater Columbus has exploded over the last ten years, the South Side has only begun to see growth within the last three to five years. This South Side Plan was intended to preserve and improve residential areas, encourage revitalizing commercial neighborhoods, and guide industrial regions'

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<sup>1</sup> “Census 2000,” Infobase, accessed March 16, 2020, [http://infobase.ci.columbus.oh.us/\\_private/Census/website/census\\_2000](http://infobase.ci.columbus.oh.us/_private/Census/website/census_2000).

development. The plan included some land-use recommendations but did not include a land-use plan.

The neighborhood to the north of my context had vital recommendations for its improvement in the South Side Plan, including design guidelines for commercial and mixed-use development, infill residential development guidelines, and development concepts to reuse a non-utilized middle school and elementary school. The neighborhood to the east of my context was designated to have a revitalization that included restoring sidewalks, paving roads, bringing in small businesses, reducing vacant business buildings, opening a community health center, and opening a senior housing as well as a community resource center.

The South Side has begun the development of residential single, two-family and multifamily homes. Historically, the communities had many two-family units and often acted as a buffer between single-family housing and manufacturing. Many of the residents in the city are renters for eighteen months or less. As of 2016, 48,274 residents were living on the South Side of Columbus. Most of the residents are white, 29,821, and “African American total 11,732. The education level of the residents is reflective of the city’s education system.”<sup>2</sup>

The unemployment rate in the South Side is 40% higher than the national average. The South Side is 6.5%, which is much higher than the city’s, which is 4.5%. The income per capita in the South Side is 38% lower than the national average. The median household income in the South Side is 39% lower than the national average. Male median earnings are 41% higher than female median earnings. The poverty level in the

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<sup>2</sup> “Census 2000,” Infobase, accessed March 16, 2020, [http://infobase.ci.columbus.oh.us/\\_private/Census/website/census\\_2000](http://infobase.ci.columbus.oh.us/_private/Census/website/census_2000).



South Side is equal to the national average. The median resident age is thirty-seven, “and the average household size is 2.7. The estimated median house and or condo value in 2016 was \$94,231.”<sup>3</sup>

Almost eight percent of the South Side Plan consists of commercial and office uses. The original plan did state that 37% would include industrial and warehouse distribution. These businesses are further east of my context and have no direct impact on where my context is located. To the immediate north and south of my ministry context, the South Side Plan includes a mix of manufacturing and residential zoning and uses. The street my context is located on is the designated border between residential and manufacturing.

Over the past two years, the factories have closed, and the land has been cleared for new usages (to be determined); this is a welcome sign of change. The lowest percentage of property used in the community is for parks and recreational use. This has impacted the community because it has limited areas that children can gather and play, therefore, contributing to some delinquent behaviors.

For years, the South Side has been looked at less favorably of all the communities within the city of Columbus. While many of the most populated communities received attention with development and community improvements, the South Side was neglected. As other communities went through transformations, our community was not a priority. It has only been within the last five years that we have seen significant improvements within the South Side. There is a transformation happening within our community at large.

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<sup>3</sup> “Census 2000,” Infobase, accessed March 16, 2020, [http://infobase.ci.columbus.oh.us/\\_private/Census/website/census\\_2000](http://infobase.ci.columbus.oh.us/_private/Census/website/census_2000).

My context is also feeling the transition in the community. This transformation has exposed my context to more ministry opportunities. We have opened up a food pantry to meet the residents' growing needs within the community, and we have partnered with several other churches to feed the homeless weekly.

I believe that the community's transitions make it easier for me to position the ministry for change. Many of the leader's eyes are opened because of our weekly contact with the residents. They may not understand what changes will take place, but I believe they are bracing for it. I hope that this ministry project will ease their anxiety as I begin developing and putting a plan into action.

As I examine my present ministry context, I have discovered that we are ready to move forward in a holding pattern. There have been a lot of changes in the past twenty years since my arrival. While we have implemented structural changes that put in place the tools necessary for growth, we have been reeling and have not sustained a consistent movement.

While 99% of my church members do not live in the community, the demographic seems to mirror the community. Individuals that have joined RMBC average between the ages of twenty-five and thirty-five years of age. A significant percentage of these individuals joined on their Christian experience; however, some had not been active in a church for several years. I also have discovered that there is a lack of consistency in the giving of these individuals. The number of individuals, sixty and over, shrunk to twenty-five. Individuals thirty-five to fifty-nine increased to sixty, individuals eighteen to thirty-five are thirty, and those seventeen and under twenty.

In further examination of RMBC, I discovered that our economies have been consistent each year except for 2008 when the U.S. experienced a recession. Operational adjustments had to be made, but overall, we could weather the storm and continue to do ministry. In my ministry context, 1% of households make over \$200,000 a year, 5% of households make over \$100,000 a year, 50% of households make \$60,000 to \$99,000 a year, and the remaining households make under \$60,000 a year. These numbers are higher than the household income for the community.

My ministry context has struggled with some individuals' unwillingness to share their knowledge with newer members joining the congregation. For years, we have tried to emphasize a team concept of ministry rather than an "us versus them" mentality coming mainly from the second-generation members. When we began our building expansion, there was a lot of teamwork, and everyone seemed to work together, but that was short-lived once the development was completed. Several individuals from the second-generation group did resign from leadership roles because of the new policies and job expectations. This allowed me to transition more original members into these leadership roles that provided more diversity within our leadership team ranks.

In my ministry context, some newer individuals have demonstrated they are willing to take on more responsibility for the ministry in a leadership capacity. The struggle is how to develop a plan to move them into leadership roles without pushing the current leaders out and risk alienating them.

The community is changing with new housing and development. We desire to be responsive to new families moving into the community and hopefully have them become part of our church family. Many of the current second-generation leaders are not willing

to move beyond the doors of the church. They have often stated they have witnessed to everyone they know. We are thankful that this new generation of members are excited about ministry and always are willing to sacrifice to be present to ensure that we are ministering to the community.

Through previous leadership training retreats, the leaders have recognized a need to prepare others for leadership roles, but there is no strategy to accomplish this. There seems to be a fear that the new leaders have financial stability and a willingness to remain lifetime members? This project aims to provide a strategic plan to provide the necessary tools for a leadership transition.

### **Ministry Journey**

The writing of my spiritual autobiography assisted in providing valuable information in researching this project. The experiences gained through public sector work and ministry work aided in developing an understanding of what is needed to develop the project. The timing and circumstance that brought me to Resurrection, I felt, was the divine providence of God. I believe that the foundational teaching I received continues to highlight my life by reminding me to be obedient to God; and he will always open doors that no man can open and close doors that no man can shut. The invitation to become pastor of Resurrection along with a unanimous vote convinced me that God had placed me where he wanted me for such a time as this.

During the first two years of my pastoral ministry, I continued to work as church administrator, which gave me time to implement a structure for growth. The church began to grow both spiritually and numerically. I also prayed and asked the Lord to

provide us with a vision that was greater than our capacity and one that we could not take credit for.

In 2001, the Lord gave me the vision to lead the church to expand our facility to accommodate education and administrative needs. I presented the vision to the leadership, followed by the congregation. We fasted and prayed for the direction God was leading us.

In fall 2002, we broke ground to expand classrooms, administrative offices, restrooms, and a handicap lift. I know the Lord had prepared the people's hearts for this great undertaking because it forced them to move out of their comfort zone of no debt and step out on faith. The faith step was hard for some because they always depended on their economies. They trusted what the Lord was leading me to do.

In the summer of 2003, I was asked to decide whether to leave my context Resurrection Baptist Church or continue as a church administrator at my home church. This was unexpected, but when I look back at what God had allowed us to accomplish in such a short period, it was not surprising. In the history of my context, since its split, it had only one full-time pastor, and that was the first one. He pastored for seventeen years and retired with a lump sum payout and a monthly retirement salary.

My wife and I began to pray and fast and ask God to lead me to the right decision. I knew I had been called to pastor this church and did not believe God would want me to leave the work He had begun. I looked at the budget and presented a compensation package that would allow me to maintain my family's needs and not burden the church. This compensation package was presented to the deacons and trustees, and they were all in agreement. The compensation package was then offered to the church body and was

voted on favorably. This was a step of faith because I would once again take a reduction in pay. Although it was a step of faith, I was nervous, and although I trusted God, I was still nervous.

When I informed my pastor that I would be resigning as church administrator effective December 31, 2003, he was shocked and somewhat taken back. He wanted to know how the church would be able to afford to pay me full-time, along with the new mortgage we undertook. I informed him that I did not believe that God sent me there to abandon the work that he had called me to do, and through prayer and the willingness of the people to step out on faith with me, confirmed my decision.

In January of 2004, I began my pastoral duties full-time. This allowed me to spend more quality time preparing for ministry, classes, training, and membership in general. It also gave me a better opportunity to focus on the community and its needs and work with various organizations to build relationships.

Over the next several years, I worked to develop leaders and trained them in ministry strategies to move the ministry forward and prepare for growth. There were some challenges along the way. Some leaders were open to change, and some were not. We continued to move forward, and with the implementation of ministry ideas and those who were opened to change excelled; and those who were resistant to change became stagnate, and some resigned.

In 2007, I was elected to serve as the moderator of our district association. I was the youngest pastor in the history of our district to serve in this capacity. I was not next in line to move into that position, but I was told that the outgoing moderator recommended I be moved up to take the leadership role because of my faithfulness and

passion for the work. This was a man of God who was full of wisdom, and he told me personally that I had been anointed to take the district to a higher level.

The district's work had declined over several years, and the excitement for the work had greatly diminished. These are the same symptoms that my context had exhibited; and therefore, was easy for me to identify. After much prayer, God gave me a vision for the work before me, and I accepted the task.

God gave me the vision of “Reconnecting the Church to the Community” with Acts 2:42-47 as a model. I shared this vision with the leaders, and we began working with church leaders and members to implement it in phases. Many of the pastors who had shown hesitation began to join in, and the work progressed. You could see the hand of God moving in our work. Members became excited about our mission work once again. We left our churches confines and began reaching out into our communities, meeting people's needs holistically.

We trained church leaders to go back to their church and implement new ministry concepts. We worked to bring back the millennium population to give them a purpose in our work. God blessed our work during my nine-year tenure! Due to the changes in the community of my context with redevelopment, I re-introduced an idea during a leadership retreat of transitioning the church into changing our name. We prayed for God's will.

In 2012, I began pursuing my Master of Divinity, which would help me develop as a pastor and become exposed to new ministry methodologies. The pursuit of the master's degree would also help prepare me personally; and give me the tools necessary to become a more effective pastor and leader. The curriculum focused on church

renewal, which was vital to the development of RMBC as a whole. Through the years of completing this degree, I was able to glean from theologian's different thought patterns and record the church's renewal from various contexts. This exposure aided in implementing a church renewal plan for RMBC to help focus on the need to provide ministry to the community. The knowledge gained also pushed my thinking to explore areas of thought outside my comfort zone. The exposure to authors such as James Cone, Paul Tillich, Karl Barth, Howard Thurman, Dwight Hopkins, H. Richard Niebuhr, Stephanie Mitchem, and Delores Williams helped to give new perspectives to how I approached the ministry and to look through various lenses to develop a concept for my context. With this exposure, I was challenged with the question of how to implement a church renewal concept to a church with traditional ideology?

The first step of implementing a church renewal mindset for RMBC came at our leadership retreat in 2014. During the retreat, I presented the need to change the name to remove the attachment from the previous church split. I shared the pros and cons and asked for everyone's input. When we left the retreat, it was agreed that we would recommend to the congregation to change the name from Reeb Hosack Community Baptist Church to Resurrection Missionary Baptist Church. After the presentation was made to the church, the vote was in favor except for four people.

This change was received well by the congregation; it gave other people a new outlook toward our ministry because the church was always being referred to the split from the other church because they both had the same name attached to them. The church community and the community at large were very respectful of the change; and we moved forward without any issues. When I looked back at some of my documents, it



was seven years to the date that I had mentioned it to the leadership; but they were not ready at the time. I could see how God allowed seven years to pass before it was presented again. The past several years, many of the current leaders are aging, and they are not as vibrant as they once were. We have also lost some key leaders in recent years due to death, and it has caused an impact on our ministry because we do not have a transition plan in place, nor do we have leaders trained that can replace them.

After completing my Master of Divinity studies in 2015, I began to prepare the church for complete church renewal; we were successful in some areas while other areas became more challenging. In the implementation of a new ministry concept, it was discovered that some of the leaders were ready, and some were not, mainly due to a nonprogressive mindset; they were comfortable with things as they were.

I began to pray about my ministry because we were starting to see the growth of young adults joining our church. Some have come from other ministries, and some are new converts. This population has brought a new energy level to the ministry as they have pushed some of the seasoned disciples to step up because of their enthusiasm. The Lord showed me that I need to prepare them to transition as leaders as they grow, which will help propel the ministry for the next generation.

### **Synergy**

After a closer examination of the contextual data and ministry journey, a central theme emerges from the pages. This examination allows me to look at my journey and my context's journey to see where they intersect. A look at the weaknesses and the

strength of both can help develop a Doctor of Ministry plan that will enhance leadership transition within my context.

My transition began at an early age but came to focus during my adult life. My journey from leaving home at a young age, joining the military, and relocating to Ohio impacted how I view people and things in general. My life transitions continued with working secular jobs and transitioning into full-time ministry work as a church administrator and eventually as a pastor.

Through each transition, I have recognized that I had to change and grow through each one. All of the transitions that I experienced have not been without some challenges. Through the problems, I was able to keep focused on the goals that were set and exhibited the determination to accomplish them.

My context has experienced transitions, as well. When the church decided to split from the other church, it had a considerable impact on the congregation members. During this transition, families separated between the churches and even to the level of some animosity initially. The church also transitioned during a time the community was not growing, and they had to rely on the members that remained to disciple new members. Unfortunately, the church became a religious club, to some degree.

The transition of pastors also impacted the church, and because of the church's age. They did not adequately prepare the church for sustainable growth. Some members expressed a need for change by the time I arrived. I believed the Lord had made the church transition through the challenges they faced.

I believe that the knowledge and skills I developed over the years have given me the ability to create a ministry project that would prepare leaders for change. I realized

there must be a more thorough investigation of the context to help determine the course of action that will need to be implemented to have the outcome desired. As I survey the current tribe leadership team, I see potential because of their attitudes toward moving the church forward. Several of them have young children, and they expressed a desire to prepare them for the church's future.

### **Conclusion**

This synergy chapter is intended to provide an overview of the context in which the Doctor of Ministry project is to occur. The information obtained in analyzing the context and the community highlighted pertinent data central to developing the theme and hypothesis. This process revealed the commonality of myself, RMBC, and the community. We sought to show the common points of the contextual analysis and my journey. The results revealed the need for a leadership transition. Although the results do not reveal that the context will be receptive, it does show my desire to develop a model within the context.

Leadership transition is inevitable because individuals will conclude they no longer can or want to lead, some will leave, and others will die while serving. Regardless of the time an individual spends serving as a leader, it is incumbent upon the individual to see the ministry progress and welcome a smooth transition. This project will focus on the leadership transition model in the Old Testament in the Book of Numbers. In viewing this model, this project will explore the following:

- The process of transition
- The initiator of the transition

- The acceptance or rejection regarding the transition
- The action of the people regarding the transition
- The relevant issues of the transition

This project focuses on developing changes in the context's culture through training to help develop leaders in the adaptation of a new leadership culture. To accomplish these tasks, there has to be a buy-in from current leaders and the selection of new leaders that will accept the new concepts. The implementation of this project will also require the entire church to engage in the process actively.

In closing, we have presented the proposed project theme as “Developing A Mentoring Model For Leadership Transition In A Post-Modern Generation.” We have formulated the hypothesis that a preaching series on leadership transition, casting a five-year vision plan, and training modules on mentoring leadership transition will change the culture for leaders and the church as a whole. We concluded that implementation would include preaching, workshops, questionnaires, and training modules.

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

This chapter will present a biblical foundation that will focus on the following thesis: the provision of tools for vision casting, a preaching series on leadership transition, a leadership training module that will aid leaders in transition preparation, and tools to assist the church leadership in a post-modern generation.

The chosen biblical text is Numbers chapter 27:12-23, to explore the thesis stated above. After examining the Numbers text, it became clear that it represented the key elements essential to an effective leadership transition plan for RMBC to relate.

The Book of Numbers identifies the problems facing Israel and provides some opportunities to help shape their identity and align with God's future intentions. The context and her churches are facing a crisis, much like Israel. This scripture sets the paradigm that can help identify the opportunities to prepare RMBC for leadership transition for future generations.

The text provides a picture of Israel's people who had been in captivity so long their mentality of identifying as a slave was deeply ingrained in them. As a result, it was hard for them to adjust to their liberation. The period of wandering is, at least in part, a necessary buffer between liberation and land for the sake of shaping identity.

The Book of Numbers identifies two censuses: the first being the generations that experienced the exodus from Egypt, where they received the law at Sinai. After this, the

Promised Land was on the horizon, but there was a mistrust of God by some because of fear. Even Moses and Aaron displayed doubt in God, and both were prohibited from entering the land. The second census, as stated in Numbers chapter twenty-six, gave the lists of the new generation. The count was a sign that showed God was faithful to the promise that was given to their ancestors that they would enter the Promised Land.

Numbers chapter twenty-seven begins by focusing on the future. There were no more murmurings, deaths, or rebellion against the leadership. Watson says, “the generation that came from Egypt has passed away, and now in verse 12, Moses himself receives his call.”<sup>1</sup> Moses was faced with a limitation on his time as the leader of Israel. Due to Moses’ rebellion, he would not be allowed to enter the Promised Land; and he asked God for permission to appoint his successor.

Resurrection Missionary Baptist Church like a vast majority of Baptist churches, does not have a history of allowing the pastor to appoint their successor. The research will present an interpretive overview that explores the principles that support this project's biblical foundation. The Book of Numbers will be examined from various translations to present a social, historical, political, geographical, literary, and theological analysis.

Levine states, “the contents of Numbers 27 and 36 are interrelated in large part, and Numbers 27 (verses 12-23) records the transfer of leadership from Moses to Joshua, under God’s announcement to Moses that he would not live to enter the Promised

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<sup>1</sup> R. A. Watson, *The Book of Numbers, The Expositor's Bible: Genesis to Ruth* (Hartford, CT: S. S. Scranton Company, 1903), 467.

Land.”<sup>2</sup> The context of Numbers chapter twenty-seven shows that before the transition of leadership, God instructs Moses to ascend Mount Nebo so that he may complete the work with Canaan's view before his death. Thomas states,

It is remarkable how often saints who have spent their strength on some great Christian enterprise and earnestly desired to see it accomplished before their departure, have been denied this gratification. Moses did not cross the Jordan; David did not see the Temple, nor Daniel the Return, nor John The Baptist, the manifestation of Christ's glory. To all those saints there was granted some such view as that which gladdened the eye of Moses on Nebo. He who knows the hearts knew how dear to Moses' heart was the good of Israel.<sup>3</sup>

The text's theme is not centered on Moses's death, but the commissioning of Joshua, who would become the next leader of Israel. The commissioning of Joshua would serve as an introduction to Joshua's consecration as Moses' successor. It marks the beginning of preparing Israel for entrance into the Promised Land. It also served as a reminder notice to Moses that he would not lead them into the land, and his time was ending, which would motivate him to do all he could while alive to provide for the welfare of Israel's future.

After a further exegetical view of chapter twenty-seven, an orderly progression outlined a leadership transition. The transformation of Moses's leadership to Joshua in this text provides images that helped form the Israelites' understanding of leadership. The first section of the text deals with Moses' sin reiterated. The first third of the Book of Numbers deals mainly with Moses' leadership, and after the censuses, the people were organized and prepared for the journey. Then Joshua is appointed as a leader in

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<sup>2</sup> Baruch A. Levine, *The Anchor Bible, The New Translation with Introduction and Commentary* (New York, NY: Doubleday, 2000), 356.

<sup>3</sup> W. Thomas, *Introductory Essay on the Authenticity and Authorship of the Book of Numbers* (New York, NY: Funk and Wagnalls Company, 2000), 372.

preparing for the entry into the Promised Land after the new generation is counted and organized.

The Lord said to Moses, “Go up this mountain of the Abarim range and see the land that I had given to the Israelites. When you have seen it, you also shall be gathered to your people, as your brother Aaron was, because you rebelled against my word in the wilderness of Zin when the congregation quarreled with me. You did not show my holiness before their eyes at the waters” (These are the waters of Meribath-Kadesh in the wilderness of Zin.)<sup>4</sup>

The Lord told Moses that his end was approaching, and therefore, he was given a panoramic view of the Promised Land from the mountains of Abarim. Abarim is a range of mountains that extended east from the Jordan River to far north to the end of the Dead Sea, and it formed the northwestern rim of the Moabite plateau. Mt. Nebo was formed from this peak, where Moses could view the Promised Land some 2,740 feet in height. Keil states, “this announcement was made, that he might go forward to his death with the fullest consciousness, and might set his house in order, that is to say, might finish as much as he could while still alive.”<sup>5</sup> It was a message to the future generation that no one was exempt from sin and its judgment.

The word “because” in verse fourteen, De Regt says, “introduces why God will not allow Moses to enter the Promised Land.”<sup>6</sup> It was because of the rebellion of Moses and Aaron at the waters of Meribah. On two occasions, Moses had shown rebellion, one at the beginning and one at the closing of Israel’s wanderings. Regarding the first occasion, Hirsch describes that “it was at Rephidim where the water was to flow upon the

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<sup>4</sup> Unless otherwise noted, all scripture references in this document are from the New Revised Standard Version, Numbers 27:12-14.

<sup>5</sup> C. F. Keil and F. Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 1996), 799-800.

<sup>6</sup> L. J. DeRegt and E. R. Wendland, *A Handbook on Numbers* (Miami, FL: United Bible Societies, 2016), 615.



blows with the rod of Moses, and the second occasion he states, while at Kadesh it was the word of Moses which was to open the fountain. When Moses used the rod, he did not sanctify Jehovah. He failed to recognize the efficacy of the word, and that they were now at the transition point, passing from immediate supernatural divine support and security, into the ordinary natural method of life."<sup>7</sup>

In comparison with Aaron, according to chapter 20:22-29, Aaron also ascended the mountain to die, but his death was delayed until his work was done as recorded in Deuteronomy chapter 34:9. God chose Aaron's successor (Eleazar) at the time of his death on the mountain. God's view of Moses and Aaron shows that they had reached the end of their journey. Even though Moses and Aaron led Israel through a miraculous period in their history, their punishment was considered natural and necessary. Their specific work was finished, Moses was informed of his imminent death, and Joshua would be appointed as his successor.

In verses fifteen through seventeen, Moses makes a petition for a new leader. The appeal was a clear, distinctive mark of Moses' leadership by his request for a successor. Moses spoke to the Lord, saying, "Let the Lord, the God of the spirits of all flesh, appoint someone over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in, so that the congregation of the Lord may not be like sheep without a shepherd" (Num. 27:15-17). Moses' response to God's judgment on him reflected his real character as a leader; and his concern for the welfare of the people whom God had called to him to lead. Moses requested a divine appointment for the new leader, which paralleled his calling. Cole states, "He was not of royal lineage

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<sup>7</sup> John Peter Lange, Samuel T. Lowrie, and A. Gosman, *A Commentary on the Holy Scriptures: Numbers* (Bellingham, WA: Logos Bible Software, 2008), 156.

nor elected by the common populace. One who would march forth into the land of Canaan and face the challenges and perils that lay ahead must possess a divine commission blessed with a sovereign hand of guidance and strength.”<sup>8</sup> The next leader needed to have a divine appointment to lead the people into the Promised Land. Milgrom suggests that “his humility and unselfishness are evidenced by his request that his successor is endowed with all his powers, a request, however, that God denies.”<sup>9</sup> Moses requested of God for a successor, so that the people of the Lord would not be like sheep without a shepherd. Moses understood the purpose and manner of leadership needed to lead the people. The image of a shepherd is guidance and protection.

The phrase used in verse sixteen, “The God of the spirits of all flesh,” was also used in chapter 16:22 but not for the same reason. Moses used this phrase in the case of Korah’s rebellion when he asked God to distinguish between the guilty and innocent; it was to separate one who is worthy of all flesh. When Moses requested God for a successor, he used terminology similar to the terminology used during his rebellion. Harrison “describes the distinction between necessary and contingent existence.”<sup>10</sup> Another distinction between the two requests Milgrom states, “is in the Korah episode Moses addresses God in the second person, and here, he uses the third person.”<sup>11</sup> There is a possibility that because of the punishment Moses received from God in verse fourteen, he now feels the intimacy with God as he once had. The encounter was the last

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<sup>8</sup> R. Dennis Cole, *Numbers, CSB Study Bible: Notes* (Nashville, TN: Holman Bible Publishers, 2017), 248.

<sup>9</sup> J. Milgrom, *Numbers* (Philadelphia, PA: Jewish Publication Society, 1990), 233-236.

<sup>10</sup> R. K. Harrison, *Numbers: An Exegetical Commentary* (Grand Rapids, MI: Baker Book House, 1992), 358.

<sup>11</sup> Milgrom, *Numbers*, 233-236.

occurrence that Moses spoke to Him directly; it was only through mediation because addressing Him in the third person is characteristic of the sinful petitioner who has fallen out of grace.

After Aaron's death and the appointment of his son, Eleazar, as the new high priest, Moses desires that the newly appointed leader to replace him would have the same passion for the welfare of the nation as he did. Moses wanted someone to lead Israel and become God's people, enabling him to release his hold as their leader only if he was sure that God would choose and empower the successor. In Moses' view, should the new leader prove incompetent, Israel would continue to wander.

The going out and coming in suggest that a successful leader would lead them in battle when the time came. Calvin means, "there must be someone ready, and as it were in His hand, who should be appointed since He has the making of all men according to His own will. He also fashions and refashions the men whom He chooses as His ministers and supplies them with the faculties they require to be sufficient for bearing the burden."<sup>12</sup> Go in and out indicates a private life. To lead out and lead in shows, his official public walk should demonstrate for the people an example of one fitted to direct and influence one in their private or civic obligations.

Moses' received instruction from the Lord as recorded in verses eighteen to twenty-one:

So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the spirit, and lay your hand upon him; have him stand before Eleazar the priest and all the congregation and commission him in their sight. You shall give him some of your authority so that all the congregation of the Israelites may obey. But he shall stand before Eleazar the priest, who shall inquire for him by the decision of the

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<sup>12</sup> J. Calvin and C. W. Bingham, *Commentaries on the Four Last Books of Moses Arranged in the Form of a Harmony*, 4th ed. (Bellingham, WA: Logos Bible Software, 2010), 321-23.

Urim before the Lord; at his word, they shall go out, and at his word they shall come in, both he and all the Israelites with him, the whole congregation” (Num. 27:18-21).

God answers Moses' prayers by announcing Joshua, the son of Nun, as His choice. For Moses to confirm Joshua's appointment, he is instructed to complete several tasks: first, lay his hand upon Joshua; second, present him in front of Eleazar and the people; third, charge him with his responsibility and finally place some of his spirit upon him. Harrison suggests, “When the leadership of a given individual has been outstanding, the choice of a successor is crucial if previous traditions and accomplishments are to be maintained and exceeded.”<sup>13</sup>

Calvin states that, “When God declares that the Spirit is in him, He does not merely intimate that he has a soul, but that he excels in the necessary gifts, such as intelligence judgment, magnanimity, and skill in war; the word spirit used, is used for that eminent and rare grace, which manifested itself in Joshua.”<sup>14</sup> The phrase “Take Joshua, son of Nun, a man who is the Spirit” is a reflection of formal appointment. The word “take” means to exert authority. A literal translation of the verb “take” could refer to a physical picking up (and carrying) of Joshua; however, in this context, the better translation of the verb means to choose or even appoint. Simeon states, “God selects those in whom are suitable qualifications for the post assigned them, or, at least, persons whom he will fit for their office. A talent for the government was implied in this expression, but it also implies real piety; which is requisite for a due discharge either of

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<sup>13</sup> Harrison, *Numbers*, 358.

<sup>14</sup> Calvin and Bingham, *Commentaries on the Four Last Books of Moses Arranged in the Form of a Harmony*, 321-323.

the magisterial or ministerial offices.”<sup>15</sup> Joshua had been looked upon by the people as Moses’ righthand and had not viewed him as taking Moses’ place. However, Moses’ request is to shift the focus from him as the leader and put the focus on Joshua. Thomas suggests, “Joshua was now for the first time designated at the request of Moses as his successor; he had, however, been marked out for that office by his position as one of the two favored survivors of the older generation, and as the “minister” and confidant of Moses. In regard to the first, he had no equal, but Caleb, in regard to the second he stood quite alone.”<sup>16</sup>

There are some interpretations, according to Milgrom, that suggests the meaning of the phrase “a man in whom there is spirit:”

(1) *spirit of wisdom*, mentioned in Deuteronomy 34:9. However, wisdom, according to that passage comes to Joshua as a result of his investiture; here it is clear that he qualifies as Moses’ successor because he already possesses the spirit; (2) *spirit of prophecy*, supported by the example of the elders who begin to prophesy upon receiving Moses’ spirit (11:17, 25). However, Joshua never becomes a prophet, and before his investiture is just a military officer and Moses’ aide-de-camp. (3) *spirit of skill*, supported by the examples of Bezalel, whom God endowed with a divine spirit of skill, ability, and knowledge in every kind of craft (Exodus 35:31), and Joseph, endowed with the skill of dream interpretation. (4) Spirit as a synonym for courage, as in Joshua chapter 2 verse 11 and chapter 5 verse 1. This courage manifests itself in his victory over the Amalekites, and it is exemplified by his willingness to stand up for God and Moses in chapter 14:6-10.<sup>17</sup>

And Joshua, son of nun and Caleb son of Jephunneh, who were among those who had spied out the land, tore their clothes, and said to all the congregation of the Israelites, “The land that we went through as spies is exceedingly good land? If the LORD is pleased with us, he will bring us into this land and give it to us, a land that flows with milk and honey. Only, do not rebel against the LORD; and

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<sup>15</sup> C. Simeon, *Hora Homileticae: Numbers to Joshua*, 2nd ed. (London, UK: Samuel Holdsworth, 1836), 170.

<sup>16</sup> W. Thomas, *Introductory Essay on the Authenticity and Authorship of the Book of Numbers*, 2nd ed. (London, UK: Funk and Wagnalls Company, 1910), 369.

<sup>17</sup> Milgrom, *Numbers*, 233-36.

do not fear the people of the land, for they are no more than bread for us; their protection is removed from them, and the LORD is with us; do not fear them.” But the whole congregation threatened to stone them. (Num.14:6-10).

The Spirit indicates fullness of life regarding his calling as the leader of the host.

Although without the definite article, a man in whom is the spirit can only mean the Holy Spirit.

Joshua demonstrated that he possessed Moses's spiritual and charismatic character, and he had proven character and integrity. It is stated in Numbers chapter thirteen and fourteen that it was Joshua and Caleb, two faithful spies, who brought back a favorable report of the land. Joshua had served as a close assistant and advisor to Moses for nearly forty years. Yet, this familiarity did not cause Moses to venture with his human estimation and choice to anticipate the divine decision. Joshua's appointment is not solely based on Moses's faithfulness but based on the authority that God had endowed him. Harrison states, “In all his years of service he had obeyed God, and indeed he had endeavored to protect God's holiness when prophesying occurred in the camp (Numbers 11:27-29).”<sup>18</sup>

The leadership transition took place with the laying on of the hands a symbol of power and authority of leadership symbolically transmitted or transferred. Stubbs states, “The orderly transition from one leader to the next by the laying on of hands continued to be the norm for Israel and, later, the church. It shows that the gift of God's authority to lead Israel is usually mediated through the regularized human channels of his people.”<sup>19</sup> Moses was to consecrate him before Eleazar, the priest, and in the presence of the people.

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<sup>18</sup> Harrison, *Numbers*, 359.

<sup>19</sup> David L. Stubbs, *Numbers: Brazos Theological Commentary on the Bible* (Grand Rapids, MI: Brazos Press, 2009), 211.

The ordination service itself did not dispense spiritual gifts for the external consecration, but the consecration would have been to no avail without them. According to Deuteronomy 34:9, this was to be done so that Joshua might receive the imposition of hands a spiritual gift of wisdom for his high office discharge. It was done as an outward and public token of the committal of authority to Joshua as the successor of Moses.

Levine makes the following comparison regarding the appointment:

When Eleazar succeeded Aaron, all that the people saw was the ascent to the mountaintop. The subsequent failure of Aaron to return signaled his death on the mountain. The appointment of Joshua took place in full view of the community, and what is more, was not directly connected with Moses' death. Levine further suggests that there is a phenomenological difference between the two accounts. The priestly succession involved the first divestiture and then investiture, as the special vestments and insignia of office were transferred from one person to the other. In the case of Joshua's succession, the laying on of hands was the method of transferring *hôd* "majesty" from one leader to another. Then, too, Eleazar's fitness to succeed his father is conceived as primarily hereditary, he shared in the election of the priestly line. Joshua's fitness is expressed as *rûah* "spirit," a charismatic quality that is divinely endowed. The transfer of leadership from Moses to Joshua bears some resemblance to that from Elijah to Elisha.<sup>20</sup>

Simeon suggests, "the last forty years of his life he had spent entirely in their service: and now that he could superintend them no longer, he was anxious that a successor should be appointed by God himself; that so all occasion for rivalry might be cut off, and all discord and anarchy be prevented."<sup>21</sup> God commanded Joshua's ordination to be before the people to ensure they understood that there was no hint of a power struggle or jealousy between Moses and Joshua. It was through the passing of leadership Moses demonstrated his true greatness. Levine states, "the epoch of Moses and his revelation of God's words to Israel was drawing to a close and would never be repeated in Israel's

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<sup>20</sup> Baruch A. Levine, *The Anchor Bible: The New Translation with Introduction and Commentary* (New York, NY: Doubleday, 2000), 352-353.

<sup>21</sup> Simeon, *Hora Homileticae*, 170.

history.”<sup>22</sup> Moses could have conferred upon Joshua his princely or judicial office, but not the prophetic calling, that was reserved for Jehovah Himself. Elijah was able to initiate Elisha into the prophetic order and school, but he could not make him a prophet.

The way these actions are listed is problematic. To begin with, it would be logical for the command to perform the ceremony in public to appear first. There seems to be no requirement that the public is present when Moses lays his hands upon him. The sequence seems even more illogical considering the account of Moses' performance of these actions in verses twenty-two through twenty-three. Moses, first, has Joshua stand before Eleazar and the community, and only then does he lay his hands upon him.

In the Baptist Church, there is a laying on of hands before the congregation of an individual assuming a leadership role in the church. Still, the difference is there seem to be a disconnect in terms of transferring power from one individual to another. It is more of a symbolic act and not looked upon as power being diverted from one individual to another. In most cases, the individual is being placed in a leadership role after the predecessor has resigned or died.

Several scholars concluded that the entire twenty-first verse is secondary. While this position does resolve the difficulties, it does not explain how they came about. In contrast, the assumption that the original passage underwent revision explains the development of the text. There are similarities between two parts of the statement: the first clause stipulates that the Israelites are to accept the leadership of Joshua "so that the

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<sup>22</sup> Dennis T. Olson, *Numbers*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: John Knox Press, 1996), 169.



whole Israelite community may obey him" (verse twenty). The second clause defines and explains this: "by his instruction they shall go in and out of battle."<sup>23</sup>

Joshua is presented as the sole leader to whom everyone is to be subject. In the immediate sequel, in verse twenty-one, an opposite message appears: Joshua is to be subordinate to Eleazar, according to the Urim's decision before YHWH. In other words, according to verse twenty-one, Joshua is not to lead by himself, and this stands in direct opposition to what is indicated in verse twenty.

In verse twenty-two through twenty-three, Moses commissioned Joshua, "So Moses did as the Lord commanded him. He took Joshua and had him stand before Eleazar the priest and the whole congregation; he laid his hands on him and commissioned him—as the Lord had directed through Moses" (Num. 27:22-33). Moses was directed to give Joshua a portion of his authority. Cole explains, "the conferring of command was accomplished by the laying on of the [right] hands, a symbol of power and authority, in the people's presence and under the supervision of Eleazar, the high priest who was also Moses' nephew."<sup>24</sup> Joshua knelt before Moses and was blessed by him; in this, Moses revealed to the people his approaching death and his choice of a successor. Wenham suggests, "in this symbolic gesture Joshua was identified with Moses and made his representative for the future."<sup>25</sup> This successor had been Moses' right-hand man. He accompanied Moses while at Mt. Sinai (Ex. 24:13) and served as a trusted watchman at the Tent of Meeting (Ex. 33:11). Joshua may have been one of the seventy elders who

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<sup>23</sup> Itamar Kislev, "The Investiture of Joshua and the Dispute on the Form of the Leadership in Yehud," *Vetus Testamentum* 59, no. 3 (2009): 429-445.

<sup>24</sup> Cole, *Numbers*, 269.

<sup>25</sup> G. J. Wenham, *Numbers: An Introduction and Commentary*, 4th ed. (Downers Grove, IL: InterVarsity Press, 1981), 218.

received a portion of God's spirit (Num. 11:16-20). As one of the twelve men dispatched by Moses to spy out Canaan's land, Joshua was only one of two—Caleb the other—to affirm that with God's help, the land could be taken (Num. 13:1-33; 14:5-18). Joshua's proven courage and capabilities made him the obvious choice to succeed Moses.

The commissioning of Joshua was carried out according to God's instruction but with one small exception. He had instructed Moses to lay a hand on Joshua, but instead, he laid both hands on him as though to bless the man he had given his new name. God blessed Joshua in the presence of the people.

Joshua received some of Moses' power and authority. Throughout Moses' leadership, he had been given the privilege to speak to God in a direct and unmediated way, but Joshua would not have that privilege. Joshua would have to rely on more indirect divine guidance through Eleazar, the priest, and his casting of lots using Urim and Thummim. Eleazar directed Joshua and Israel in all their affairs going forward. He was to stand before Eleazar to receive guidance from God. When Joshua gave a command to go out and come in, they would know that he had been given God's direction through Eleazar. Joshua was the mediator between God and Israel and called on them to obey and do what God required.

According to Deuteronomy chapter thirty-four, this ceremony established a co-regency when Moses and Joshua were joint leaders of the people, a transition period that was terminated by Moses's death on Mount Nebo. The confirmation of Joshua's appointment as Moses' successor would later be confirmed by God in his appearing in the pillar of cloud in the court of the tabernacle as recorded in Deuteronomy chapter

thirty-one. There would be further revelations to Joshua following Moses's death, as recorded in Joshua, chapter one, and chapter five.

In the final analysis, Baptists have turned to two features of the Old Testament in ordination. Baptists have generally practiced the laying on of hands in ordination ceremonies. The practice is rooted either directly or indirectly in the appointment ceremonies for Joshua and the Lévites. In both accounts, an individual or group was set apart for specific tasks in the congregation's presence. The meaning of the ritual varies in both cases. In the Joshua narrative, the rite conveys a range of purposes, including appointment, confirmation of authority, acceptance of Joshua's task, and Joshua's acceptance by the congregation. In the dedication of the Lévites, the rite symbolized Israel's gift of the Lévites for service to God instead of the first-born. Service to God permeates both narratives, providing a model for servant leadership admirably suited for church leaders.

Stubbs argues, “throughout church history, it has been extremely difficult for Christians to consistently articulate and live into such biblical images of compassionate servant-like leadership rather than falling into images and practices that in God and compassion for the people.”<sup>26</sup> This passage gives a base to the research project; the foundation needs to prepare leaders for transition and help the church help the postmodern generation acclimate to leadership roles. Regardless of the differences between Moses and Joshua's authority, there was continuity between them, and it was expressed symbolically by the laying on of hands by Moses. This gesture identified Joshua with Moses and solidified him as his representative for the future.

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<sup>26</sup> Stubbs, *Numbers*, 214.

### **Summary**

The various accounts of the text give evidence that is supportive of my examination of the book as a biblical foundation for this project. The foretelling of Moses' approaching death leads him to request God to allow a successor to be appointed beforehand. Moses can view the Promised Land from atop Mount Nebo, but he could not enter because of his disobedience. Moses did not want to leave Israel without a leader and was given the privilege of consecrating Joshua to be his successor. Moses requested someone whom the people would respect and who would preside over the affairs of the people. The Lord appointed Joshua, one who had the spirit to succeed Moses. The chronological order of the text provides a lens into the transitional leadership between Moses and Joshua.

The Book of Numbers shows the maturity of a leader who provided people's leadership for several years and recognizes that their journey was ending. This text indicates that Moses thought less of himself and more about the people's well-being to have a leader that would lead them into the future. Moses did not want any leader but he wanted a leader comparable to him, but not a direct contrast of him. Although Joshua would not have the privilege of speaking directly to God as Moses did, the priest Eleazar would be the intercessor for Joshua and give him the words of the Lord to communicate with the people.

All the authors concluded that Moses did not act on his own accord in appointing Israel's next leader, but he waited on divine confirmation of the Lord before proceeding. Moses also presented the new leader according to the instructions of the Lord so that

people would not have any reservations in accepting Joshua as their leader. The Book of Numbers 27:12-23 gives this researcher the biblical foundation to support this project. The order of transition provides a systematic approach that can help the church and leaders implement a significant transition of leadership in RMBC.

## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

What kind of leaders are needed in this post-millennium generation? The world is living in a time when confidence has been lost in leaders, whether in the church, government, business, or education. Regardless of what venue a leader serves, they are under the scrutiny of the public eye. Leaders in the twenty-first century are often leading under the shadows of doubt, whether Christian or secular. This moment is monumental in the history of the African American church.

In recent years there has been an exodus of young adults from the African American Baptist Church with RMBC included, mainly because many have been told to wait their turn before taking an active leadership role in the church. This attitude toward leadership fosters a sense of entitlement and an unwillingness to prepare the church for the transition of new leadership. Many leaders do not view leadership transition as theological. Many believe they are to remain in position until they die.

In the African American Baptist church, leadership succession is a taboo subject in ninety-nine percent of churches. Although delicate and sometimes complex, one percent has managed to appear to be successful. Leadership succession brings anxiety and emotions that are deeply rooted in the leadership and congregation. Many questions tend to arise out of the thought of a leader who has been established for years not being present anymore. The fear of the current leader's legacy, mortality, and self-worth often

paralyze a congregation. Tony Evans states, “The refusal of people to take personal responsibility for their actions has become a national epidemic. Everyone is playing the blame game.”<sup>1</sup> The history of the Baptist Church has become less important to many twenty-first-century leaders, and some have chosen to disregard that history as if it did not exist before them taking over. This attitude has caused many seasoned leaders to continue to serve even when they know their season is over.

C. Eric Lincoln and Lawrence H. Mamiya state, “biblically and theologically, what can be said about the black church can also be said about the vision of its religious leadership. The black community’s most effective leaders have been nurtured in the “cultural and spiritual womb” of the black church’s biblical faith.”<sup>2</sup>

In ancient times, leaders were considered to be born into their roles. There were class divides within the societies. Males born into an elite family had a good chance of being in a position of lower-class individuals' authority. Due to the lack of access to education, lower classes were often indentured servants to the rich and powerful.

From a biblical view, priests were chosen based on being born into the tribe of Levi. Leadership was eventually transferred through the Davidic line of kings. History shows that leaders came into power not solely based on ability but on birthright.

When viewing historical and biblical leadership models, one discovers the leaders need to have a vision for the black church that will bring about spiritual transformation, social change, and justice in the community. Prophets like Abraham, Moses, Saul, David, Nehemiah, the Hebrew prophets, and Jesus are all biblical models of black

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<sup>1</sup> Tony Evans, *The Kingdom Agenda: What a Way to Live* (Nashville, TN: Word, 1999), 56.

<sup>2</sup> Eric C. Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 2003), 8.

leadership church has been used as inspiration and commitment to God's vision.

Examples of these biblical models of leadership are indicated below.

The earliest example of leadership in the Bible begins with Abraham. His leadership's foundation was on his faith. Early in his journey, he is called upon through divine providence to step out on faith and risk it all for God. Abraham gives a picture of a leader who operates in fear and faith. His leadership proved to be one of both faithful and fruitful.

Moses was a visionary leader who grew up in the house of Pharaoh. As fate would have it, he heeded to the calling of God. The burning bush was a revolutionary quality to Moses' leadership, it brought on Moses and Israel's new outlook. Although Moses was frustrated at times, he did not allow barriers to hinder his assigned mission.

Saul was the first king of Israel, and his leadership proved to be a failure due to jealousy and insecurity. Saul became a leader during a transitional period of the end of tribal leadership through the Judges and the beginning of a new form of leadership for Israel under a king's rule. Saul was identified as a weak leader because of his carnal views.

David is viewed as the best of monarchical leadership in Israel's history. David's leadership allowed Israel to achieve rest from her enemies. David had many attributes such as, military hero, administrator, musician, poet, and a shaper of the people's lives that gave him an advantage. Although David's public perception shows him as a great leader, he suffered deep moral pain.

Nehemiah modeled a leadership of reconstruction. He had the vision to rebuild the people of Israel. Nehemiah grieved over Jerusalem's condition. Nehemiah's vision



was practical, resourceful, and transformational. He demonstrated that a leader could lead amid opposition, mourning, and grief.

Ezekiel was a prophetic leader who saw the spiritual and moral decline of Judah. He discovered that his assignment was to lead Israel out of destruction to the purpose of God. He demonstrated courageous leadership in hopes of transformation. Ezekiel's leadership is an example of providing leadership when situations appear to be hopeless and unreasonable. However, he trusted in the will of God.

Theologians see the leadership of Jesus as the incarnation of the reign of God. In the first sermon of Jesus, as recorded in Luke 4:18-19, he speaks about the kind of leadership God called him to embrace. Jesus' leadership was committed to divine justice for all of creation. He focused on the weak and marginal and taught the disciples with the vision of God's reign. Jesus' leadership could be viewed as liberating, redemptive, prophetic, transforming, and salvific.

Leadership in the black church has seen these biblical models as examples to transform the culture, socially, politically, and economically. However, not all leaders view these biblical examples as models to reflect in their church's leadership in this twenty-first century. The choosing of leaders in the Baptist Church can be problematic at times. Abe J. Dueck states:

In a fairly recent article in a book on Baptists in Canada, John Richards asks the question: "Baptist Leadership: Autocratic or Democratic?" Baptists, he says, describe their leadership as democratic and pride themselves on congregational autonomy. "Autocratic" is a bad word {19}, especially in Baptist circles. But he goes on to say that Baptists are less democratic in practice than in theory, and he gives examples such as T. T. Shields and William Aberhart as autocratic types. But such people are often euphemistically called charismatic rather than autocratic. Richards also cites Elmer Towns, the Baptist who wrote a book entitled *America's Fastest-Growing Churches* (1972). Towns, he says, justifies a nondemocratic leadership style for pastors because it produces fast-growing

churches. In general terms, Richards also concludes that traditional Baptist ecclesiology is in jeopardy. Our thinking today regarding church polity and leadership is still conditioned very much by the various models which were juxtaposed during the Reformation era. The three types or models are 1) the Episcopal, 2) the Presbyterian, and 3) the congregational. We have moved much beyond those ideal types and have been influenced very much by modern political movements, such as Western democracy, as well as by modern economics and technology. The word “democracy” itself is somewhat ambiguous. In ancient Greece, democracy was thought of as direct and participatory, whereas modern democracy is more indirect and representative (we vote for people, not on issues). Applied to the polity types, we might say that a congregational model is direct and participatory, whereas a Presbyterian model is indirect and representative. Both would claim to be democratic. But perhaps the word democratic in either form creates problems for us because we think in terms of voting and majorities and minorities. Certainly, we would be more than hard-pressed to find a New Testament example of that! So, our claim to be biblical is subject to a question from the very beginning.<sup>3</sup>

The history of leadership transition is identified through a Baptist denomination voting system as a possible deterrent in leadership succession. The democratic voting system is reflective in the Baptist churches that are members of the denomination. This system is adopted by:

The National Baptist Convention, USA, Inc. traces a history of significant growth and achievements, sometimes attended by periods of turbulence, to Saturday, November 22, 1880, when 151 persons from 11 states met in Montgomery, Alabama and organized the Baptist Foreign Mission Convention. A yearning to see the Gospel of Jesus Christ preached on the Mother Soil of Africa drove this organizing. The Rev. W. H. McAlpine of Alabama was elected as its first President. Six years later in 1886, 600 delegates from 17 states gathered at the First Baptist Church in St. Louis, Missouri and formed the National Baptist Convention of America. Seven years later in 1893, the National Baptist Education Convention was formed. None of the three Conventions thrived separately. So, in 1895, the three bodies affected a merger in a meeting held at the Friendship Baptist Church in Atlanta, Georgia. The Reverend E. C. Morris from Little Rock, Arkansas, was chosen as the president of this merged body. Before 1895, nine men served as president of the Convention. Since 1895, eight men have led this venerable Convention. Dr. Morris led for 28 years until 1922. During those years, a Publishing Board was established. At the direction of the Convention, the task was assigned to a Publishing Committee under the oversight of the Convention's

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<sup>3</sup> Abe J. Deuck, “Church Leadership: A Historical Perspective,” *Direction: A Mennonite Brethren Forum* 19, no. 2 (1990): 18-27.

Home Mission Board, led by the Reverend R. H. Boyd. Contentions developed around the issue of the independence of the Publishing Board. The Convention maintained that the Board was accountable to the Convention. The Board took the opposite posture. The disagreement led to a division in 1915, the Publishing Board and its supporters organized the National Baptist Convention of America un-incorporated. The Convention incorporated as the National Baptist Convention, USA, Inc. Dr. L. K. Williams succeeded Dr. Morris as president in 1922. Dr. Williams died in a plane crash in 1940 and was succeeded by the Reverend D. V. Jemison. Dr. D.V. Jemison retired from office in 1953 and the Reverend J.H. Jackson from Chicago, Illinois was elected president. Dr. Jackson served longer than any of his predecessors' holding office for 29 years. In 1982, Dr. T. J. Jemison challenged Dr. Jackson for the presidency of the Convention and was elected the 13th president of the Convention in Miami, Florida. In the election of 1994, the Reverend Henry J. Lyons of St. Petersburg, Florida became the Convention's 14th president. Unfortunately, because of alleged and confessed fiscal and moral improprieties, Dr. Lyons was forced to resign from office, leaving the Convention's spirit and reputation bruised. Dr. Lyons was succeeded by the Vice President-at-Large, The Reverend S. C. Cureton from South Carolina. In the election of 1999 the Reverend Dr. William J. Shaw of Philadelphia, Pennsylvania, was elected the 16th president. Dr. Shaw was re-elected in 2004 with 68 percent of the votes cast. In September of 2009, the body elected a new Baptist Chieftain as its seventeenth president, the Reverend Dr. Julius Richard Scruggs. In September 2014, Dr. Jerry Young was elected the eighteenth president.<sup>4</sup>

The voting system of leadership transitions has not created an example of the Moses and Joshua model and, in many ways, has caused the Baptist church to progress in its mission.

Investigating the history of the African American church, a legacy dates back to the nineteenth century. During the time of the end of slavery, the Southern African American church began to emerge. There were differences in theology due to the exposure to education for African Americans in the north versus those in the south. Towards the end of slavery, the southern churches adopted the theology of the northern churches. As a result, the African American churches exploded with growth. However,

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<sup>4</sup> National Baptist Convention USA, "History," accessed November 15, 2019, <http://www.nationalbaptist.com/about-us/our-history/index.html>.

due to the lack of a prophetic voice, many of the humanistic heresies caused many churches to become mere sociological institutions or political bases. Carl Ellis, Jr. states:

Before 1900, about 90% of African Americans lived in the South. The early to mid-20<sup>th</sup> Century saw great migrations from the rural South to the urban North, South, and West. As younger African Americans became more cognitively oriented, the traditional church continued in the intuitive. Many in the younger generations, however, we're unable to connect with the message of the traditional church, and they began to search elsewhere for answers to questions involving African American core concerns. Today's core concerns remain unaddressed, increasing numbers of African Americans are looking for theological answers. The church is strategically positioned to meet this challenge. While the traditional church has played a key role in the Black experience, it is not equipped for the task before us in its present state.<sup>5</sup>

The church was a refuge for African slaves, and they relied heavily upon the church as a means to express their faith in God. However, for white Americans, the African American churches were a sign of militancy in their eyes. Individuals such as Nat Turner, who was born out of the religious inspiration of slaves, were fearful of white Americans. History tells us that the African American church was the center of the black community and is the most excellent resource for African Americans to be enriched religiously and developed for the secular. Unfortunately, because of the many differences within communities, the African American church failed to become a reflection of such.

The church located in the inner city operates differently than the ones in rural areas. Some denominations were identified according to the distinction of color. One crucial difference of the African American Baptist church is the autonomy of the church to have the freedom to make decisions without the oversight of the larger church body. Unlike Episcopal denominations who are restricted in selecting their leaders, the African

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<sup>5</sup> Carl Ellis Jr., "The African-American Church: Past, Present, and Future," *Christianity Today International*, 2013, accessed November 15, 2019, <http://www.christianitytoday.com>.

American Baptist church is free to choose their leaders through a congregational vote or appointed board.

Historically, the black church is known as the primary institution in the black community. The black church served as a place of refuge from oppression and a place where education's importance has been emphasized for generations. It is where black people could gain the skills that produced leaders and an epicenter for political education and participation. The most important fact is the black church has served as a cornerstone for spiritual maturity and renewal.

The African American Baptist church experienced transition throughout history, particularly the post-Civil War. Following the emancipation, the black church was a refuge for African Americans. In the early 1800s, the black church rapidly grew throughout the south due to the missionary work of black ministers, which led new churches to emerge in the north and south. As the black church grew, various African rituals, slave emotionalism, southern suffering, and eloquence began to define churches based on these elements.

The Civil Rights Era highlighted the black church as a social and political power base for the African American community. Leaders were birthed through the black church to lead black people in the fight for civil rights. The black church transitioned into an epic center for meetings and organizing for the battle for social and political equality amid a racially motivated environment. Many church leaders were targets of violent attacks and even lost their lives. Dr. Martin Luther King, Jr. was an iconic leader who preached on Sunday but transitioned to lead a movement that transformed the mindset of other church leaders and the world. Due to the disconnect of the millennium

generation from this era, there is a growing concern in this twenty-first century that the transition of leadership may lead the church to have fewer worries in addressing African Americans biblically, socially, politically, and economic needs. Doug Scott says, “For good or ill, a church’s history influences its future attitudes or action. This can go far beyond the usually well-broadcast theological or liturgical stance of many congregations—liberal or conservative, high or low, evangelical or charismatic.”<sup>6</sup>

As a society, we find ourselves at a pivotal moment in the African American church's history. It has become vitally important that both leaders and laity pay close attention to our new societal norms' tone and tenor. As African Americans, it is essential that we listen and watch the daily news programs, talk shows and listening carefully to sermons being delivered from pulpits. The African American church must continue to operate effectively in this twenty-first century.

The twenty-first-century paradigm shift of the African American Baptist church from the previous generations is reflective in the leadership, just like Moses's life provides a paradigm for Joshua's leadership transition. While there is a lack of leadership succession consistency, particularly in the African American Baptist church, this transition gives direction when addressing succession. Moses was viewed as an influential leader called of God to lead Israel out of Egyptian captivity. He was raised in Pharaoh’s house (the most powerful ruler at that time) but is the one who challenges him. Moses is the one who God chose to receive the Ten Commandments and the one who spoke with God. P.S. Rothenberg states:

African Americans have always lived in perilous times throughout their collective sojourn in the United States of America. As the only ethnic group that has

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<sup>6</sup> Doug Scott, “Harnessing Your Church’s History,” in *Mastering Transitions, Mastering Ministry* (Portland, OR: Multnomah, 1991), 90.

survived the multiple onslaughts of involuntary migration, genocidal oppression, racist dehumanization slavery, segregation, prejudice, discrimination, poverty, civilized inhumanity, and chronic social injustice simultaneously, few experts understand the internal and external consequences of these intergenerational malignancies.<sup>7</sup>

Leadership for African American families and communities has always mattered.

Leaders must make a truthful assessment of the times to ensure the church's continuity of progressive leadership.

The Book of Numbers,

Centers on the problems and possibilities of shaping a community identity in tune with God's intentions for the creation. As a long-oppressed community, Israel had a deeply ingrained identity as a "slave." Typically, it did not have the resources to move quickly to a "slaves no more" mentality; God was at work enabling them to "walk erect" once again (Lev 26:13). The period of wandering is, at least in part, a necessary buffer between liberation and land for the sake of shaping such an identity. Such an identity does not come easy for Israel or God; even the most meticulous preparations for the journey are not able to make things go right. One can take the people out of Egypt, but it proves to be more challenging to take Egypt out of the people. The familiar orderliness of Egypt seems preferable to the insecurities of a life lived from one oasis to the next. In other words, the problem proves to be not so much the law as an inability to rest back in the arms of the God who has brought freedom and who keep promises.<sup>8</sup>

Some examples would hinder a smooth transition of leadership: In Samuel 9:1-3, we read, "There was a man of Benjamin whose name was Kish, son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth. He had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he; he stood head and shoulders above everyone else. Now the donkeys of Kish, Saul's father, had strayed. So, Kish said to his son Saul, "Take one of the boys with you; go and look for the donkeys.'" At first glance, Saul looked good

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<sup>7</sup> Lee N. June and Christopher C. Mathis Jr., *African American Church Leadership: Principles for Effective Ministry and Community Leadership* (Grand Rapids, MI: Kregel Publications, 2013), 31.

<sup>8</sup> Terrance E. Fretheim, *Interpreting Biblical Text: Pentateuch* (Nashville, TN: Abingdon Press, 1996), 1.

because the text refers to Saul's physical appearance, but one must be aware there is a broader picture within the text.

In the Baptist tradition, there is a parade of potential pastoral leaders who feel they need to display flashes of their preaching brilliance during a weekend meeting with a congregation for consideration whenever there is a pastoral vacancy. Many prospects share well-crafted stories to woo the interviewers, and if the church is not careful, the Saul-like candidate can be overwhelming or even intoxicating. The search team rarely presses the Saul-like candidates with questions of effective kingdom leadership in various ministry areas.

The second unhelpful model for leadership transition is the Solomon Model. First Kings, the first chapter, shares Solomon's convoluted story of his inherited kingship. This story is full of half-truths, empty promises, and family politics. In this model, politics and palace intrigue can lead to a pastoral leader being chosen based upon their ability to navigate these waters. Pastoral leadership that arises out of this process rarely is effective.

The third unhelpful model for leadership transition is the Timothy model. This model sees a potential leader as a younger and less experienced leader and may struggle with questions of their success or failure in ministry. However, the dynamics of this model was the key to the relationship between Paul and Timothy. Paul saw the need to encourage Timothy to face his fear of the people's perception of him as a leader. Paul's mentorship of Timothy proved to be valuable in his role as a leader.

Through all of Moses' experiences as Israel's leader, he recognized that there would come a day that he would no longer be able to lead, and a succession plan needed



to be put in place for Israel's progress to continue. Moses asked God directly to appoint someone who would be able to lead Israel into the Promised Land. The beginning of the struggle for the African American Baptist church begins at this point. Most leaders and congregations do not see themselves as not being around until they are not everywhere, and as a result of this mindset, the church suffers and is always starting over. William Vanderbloemen and Warren Bird state:

Succession is inevitable:

- The average senior pastor tenure per church is eight years, a number that has inched upward over the years.
- The average senior pastor's career is 18 years, which suggests the typical pastor faces succession two or more times.
- Senior pastors state a wide variety of reasons for moving to another church, such as wanting to serve in a different community (27%) and moving to a higher position (20%). Long gone is the standard practice of pastoring one church for life until retirement.
- The average senior pastor plans to retire from full-time active ministry at age 65.
- Among senior pastors of megachurches (weekly worship attendance of 2,000 or more adults, youth, and children) according to Leadership Network research, 1 in 5 (22%) are founders, and 4 in 5 (78%) are successors. Founders have served on average of 19 years and are age 53; successors have served 14 years and are age 52.

The message behind these facts is clear: succession is an inevitable issue for pastors and churches. The time to face reality and to plan for it is now.<sup>9</sup>

There are clear signs of emotions among the congregation. William Bridges gives some insight on how to avoid resentment during the grieving process:

Everyone, manager and managed alike, feel angry at the organization for the pain that transition causes. This is natural. But when that aspect of the grieving

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<sup>9</sup> William Vanderbloemen and Warren Bird, *Next: Pastoral Succession that Works* (Grand Rapids, MI: Baker Books, 2014), location 341-355, Kindle.

process is not managed sensitively, the anger deepens and lengthens into a continuing resentment that poisons the whole organization. When yesterday's changes leave such a legacy of resentment, today's changes are undermined even before they are launched. Also, resentment leads to sabotage and the subtler forms of pay-back that organizations experience today.<sup>10</sup>

God provides Moses with a prodigy name, Joshua. The unique thing about this appointment was that God directed Moses to ordain him and bless him in the people's presence; thus, he was overwhelmingly accepted by the people. The struggle continues in the African American Baptist church in developing creative innovations for biblical leadership in the twenty-first century. Henry L. Allen argues, "What can a new generation of leaders do to address these complications in the African American Churches? How might they move God's precious people and new converts beyond the "ball of confusion"?"<sup>11</sup> Due to a lack of a known successor in the African American Baptist church, the church's vision changes with new leadership. The church seems to be restarting rather than progressing in a continuous movement.

Dolphus Weary argues, "Every ministry that wants to survive must pass on the vision to what I call the second generation of leaders. These are the apprentices who will succeed in the current leadership and carry the ministry to new heights. Owning the vision is very important because a ministry often dies in the second or third generation if there is no commitment to the original vision."<sup>12</sup>

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<sup>10</sup> William Bridges, *Managing Transitions: Making the Most of Change* (Philadelphia, PA: Da Capo, 2009), location 644-646, Kindle.

<sup>11</sup> June and Mathis Jr., *African American Church Leadership*, 32.

<sup>12</sup> Dolphus Weary, "Second Generation Leadership Development," *Call to Lead: Wisdom for the Next Generation of African American Leaders* (Chicago, IL: Moody Press, 1995), 59.

In the Book of Genesis, Joseph is exemplified as one who suffers in a minority status but rises from a slave to become second in command of an Egyptian dynasty. Although it took Joseph years before he reached the pinnacle of the vision God had given him, he laid a foundation for future generations to anticipate God's purpose while experiencing various conditions and periods. Henry Allen argues, "Leadership in our times must carefully match innate spiritual dispositions with strategic opportunities, wise decisions, the best scientific expertise, precise timing, and collaborative social networks. Leaders must see ahead, see clearly with integrity, act responsibly, and visualize their role in the biblical agenda of God's unfolding kingdom."<sup>13</sup>

There are some critical components of this transition that make it successful. Moses provides a paradigm recognizing the need for a succession plan. Moses realizes his mortality. He knew he was unable to go into the Promised Land, and there needed to be a trusted leader. Many leaders delay or resist a plan of succession because it allows them to deny their mortality. There are examples of leaders throughout scripture that show the different leadership dynamics each contributed to the church. Shanna D. Gregor gives examples of these leaders:

Abraham's life provides a picture of what it means to walk with God. Reflect today where your walk with God has led you thus far and what kind of legacy you're leaving behind. Daniel was perceived as a leader by those around him because of his strong personal commitments and unwavering resolve to do things God's way. David knew that he would be king someday, but for a long season in his life, Saul remained the jealous king who wanted to kill David. Leaders who have great respect for those in authority can follow God's plan according to God's timing. The transition is easier, and the reward is greater when you do things God's way. Deborah's flexibility to go into battle and offer her support proved necessary for Israel to achieve a great victory. Part of being a leader involves supporting others in whatever capacity is necessary to ensure success—even if it means stepping out from behind the scenes and playing a more visible role. Esther allowed God to use her beauty and character to influence the king and save

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<sup>13</sup> June and Mathis Jr., *African American Church Leadership*, 32.

God's people form extermination. Often great leaders are positioned behind the scenes until God calls them to take courage and do what they were born to do. John knew his purpose—perhaps from birth. He was appointed by God to announce Jesus as the Messiah as He stepped into His ministry. We need strong leaders to help shape our world. Nehemiah shaped his city for God and led the people by example to do the right thing according to God's Word.<sup>14</sup>

Moses provides a paradigm by recognizing the need for God's guidance. Moses did not attempt to choose his successor. He talked to God, and he listened to God's instructions. Moses knew the people needed a leader that could guide them; and therefore, he knew God would provide the right one to fulfill His promise. Moses understood he did not know all the answers.

Consequently, he consulted God. Leadership transition must be handled with sensitivity. There should not be an attempt to manipulate the will of God with systems, strategies, and models for a fail-proof leadership transition. God must be leading if there is going to be a healthy transition. Deuteronomy 31:8, "It is the Lord who goes before you. He will be with you; he will not fail you or forsake you. Do not fear or be dismayed." This passage reminds the leader that God is with them. Therefore, there is no fear or doubt, but the new leader can proceed because of the assurance of God's presence. Proverbs 3:5-6, "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways, acknowledge him, and he will make straight your paths." Lonnie J. Chipp states, "As one seeks to gain knowledge and understanding regarding the importance of being a "godly leader," one must keep in mind that there is a vast difference between worldly leadership and godly leadership. Strategic leadership is self-

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<sup>14</sup> Shanna D. Gregor, *Legendary Leaders of the Bible* (Uhrichsville, OH: Barbour Publishing, 2011), 9-99.

driven and self-directed, while godly leadership is Word-driven and Spirit-directed.”<sup>15</sup>

To plan a proper leadership structure, God’s will must be central in the design and implementation.

Moses provides a paradigm by being transparent before the people. Moses took Joshua to the priest, and before all, the people laid hands on him and ordained him. Moses wanted the people to see that Joshua was the one who was designated to lead them into the Promised Land. Terry Roberts says its “like the hand-off of the baton in a relay race, a good transition plan helps the church gain an “extra step” by combining the creative energy of a younger leader with the wisdom of an experienced veteran.”<sup>16</sup> Although there is transparency when a leader is presented before the people, there are still some essential dynamics for the transition to be successful. Paul Cannings states, “Leaders must never appoint anyone into leadership without a thorough observation process. It is not the confession a person makes that impresses Christ; it is their fruit. 1 Timothy 5:22, “Do not lay hands upon anyone too hastily and thus share responsibility for the sins of others; keep yourself free from sin.”<sup>17</sup>

Moses provides a paradigm when he does not leave Joshua after this; he blesses him. Moses wanted the people to see that he was preparing Joshua to become the leader by speaking words of wisdom into his ear and heart. He blessed him. By Moses blessing Joshua, it gave a deeper meaning than a simple handshake. Moses and Joshua's relationship began before this transition.

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<sup>15</sup> June and Mathis Jr., *African American Church Leadership*, 67.

<sup>16</sup> June and Mathis Jr., *African American Church Leadership*, 67.

<sup>17</sup> June and Mathis Jr., *African American Church Leadership*, 101.

## Conclusion

Carolyn Weese and J. Russell Crabtree state, “The current model of pastoral transition, leftover from a time when organizational learning was not as important, does not help congregations protect what is healthy and retain what they have learned. It is the organizational equivalent of burning down the community library every time a new mayor is elected as if the only information we now need is what the latest mayor brings.”<sup>18</sup> This metaphor has a sense of reality within the African American Baptist church.

Transition is not an easy process. A new leader is tasked with understanding the current climate to understand the church’s history. When a new leader must follow a legend or long-term leader, he or she must deal with the church's culture; for some, that leader may be all they know. The church cannot move forward if the congregation does not know where they are going. The new leader must be willing to offer positive directions to where the church is heading. The past is often a hindrance to the church moving forward. Eddie Gibbs states, “Churches can become so traumatized by the internal problems that they fail to notice that society at large is in the midst of a cultural shift of seismic proportions which affects every area of society.”<sup>19</sup>

This historical focus reveals that God must be the one who prepares leaders for a transition. Through God’s divine plan, the previous leader can serve for many years, and it is through God’s will that the new leader will not forget that God’s will can sustain

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<sup>18</sup> Carolyn Weese and Russell J. Crabtree, *The Elephant in the Boardroom: Speaking the Unspoken about Pastoral Transitions* (San Francisco, CA: Jossey Bass, 2004), location 1756, Kindle.

<sup>19</sup> Eddie Gibbs, *Church Next: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2000), 19.

them as well. The new leader must have the confidence that God will equip them with the tools necessary to help him or her to be successful wherever he places them.

When Scott raises the question about change, it is a relevant question, What has been the single biggest change in twenty years? In some denominations, like my own, you can predict the answer: change in the form of worship, authority, or doctrinal stance. However, people's reactions to that change may not be so predictable. While some members feel that reasonable change is the church's moral responsibility, others find it a betrayal of a long-held trust. Again, my concern is not the issue itself but their response to it. I wanted to focus on the key issue, "Have you been able to sense God at work in the life of this congregation?"<sup>20</sup>

The African American church must answer the call and take the necessary steps to turn around our survival threats as a black church and the black community. With strong and consistent leadership, the black church will be in a stronger position to chart the course for the future of generations to come.

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<sup>20</sup> Scott, *Mastering Transitions, Mastering Ministry*, 92–93.

## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

Leadership transition in the African American Baptist church is difficult to deal with in the twenty-first century. Many agree that there is a need to prepare for a leadership transition. However, when it comes to mentoring leaders for transition, very few models give an action plan.

In recent years, an exodus of young adults from the African American Baptist church with RMBC included, mainly because many have been told to wait their turn before taking an active leadership role in the church. This attitude toward leadership fosters a sense of entitlement and an unwillingness to prepare the church for the transition of new leadership. Many leaders do not view leadership transition as theological. Many believe they are to remain in positions until they die. Suppose the leadership mentoring model for RMBC will pass on the importance of the church's stability to the next generation. In that case, it must be willing to establish a structure of leadership transition on all levels.

Historically RMBC has not attempted to have leaders mentor others for a transition. There are few, if any, African American Baptist churches can claim that they have tried it. Peter Hodgson shares in his book *Revisioning the Church: Ecclesial Freedom in the New Paradigm*:



Periods of cultural transition and historical passage such as we are experiencing today is unsettling, to say the least, and I want to call attention to what I regard as two unproductive responses. The first is an effort to stop the process, to turn the clock back indeed, to turn it back to pre-Enlightenment times, to traditional bases of authority and conventional forms of religious belief.<sup>1</sup>

Warren Wiersbe in his book *Be Strong*, states:

Leaders don't lead forever, even godly leaders like Moses. There comes a time in every ministry when God calls for a new beginning with a new generation and new leadership. Except for Joshua and Caleb, the old generation of Jews had perished during the nation's wanderings in the wilderness; and Joshua was commissioned to lead the new generation into a new challenge: entering and conquering the Promised Land.<sup>2</sup>

This will be a challenge because, currently, the leadership structure at RMBC leads one to believe they are appointed for life.

Anthony Pinn states in his book *The Black Church in the Post-Civil Rights Era*, “highly trained professionals within the congregation made unrealistic the idea that the pastor is invariably the person best equipped to manage all aspects of the church's ministry. As a result, leadership as a congregational responsibility, drawing on the talents and strengths of each member, is a style of leadership more noticeable over the past three decades.”<sup>3</sup> Agreeably, there is a tremendous weight that is placed upon the pastor to be one to manage every area of the church. Therefore, Grant Hagiya's views are considered and he states, “the most effective training is when the pastor(s) and a group of leaders of

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<sup>1</sup> Peter C. Hodgson, *Revisioning the Church: Ecclesial Freedom in the New Paradigm* (Philadelphia, PA: Fortress Press, 1988), 16.

<sup>2</sup> Warren Wiersbe, *Be Strong*, Be Commentary Series (Wheaton, IL: Victor Books, 1996), 13.

<sup>3</sup> Anthony B. Pinn, *The Black Church in the Post-Civil Rights Era* (Maryknoll, NY: Orbis Books, 2002), 30.

the church experience the training together. They learn, are motivated, and are aligned to a common purpose together.”<sup>4</sup>

In his article, “Rethinking Black Ecclesiology,” Keith Jones states:

Baptist ecclesiology has always emphasized the proper ordering of the church. That is to say, the convictional gathering community reflects and then discerns those who might have specific tasks amongst them. Such people are often set aside for these tasks with prayer and the laying on of hands (the earliest Baptists always laid hands-on pastors, a common practice now in many European countries). They are set aside to be servants of the servants of God and not to be masters. Servant leadership as a theological model draws inspiration from many places in Scripture, including the servant songs of Isaiah and the ministry of Jesus himself. There are always pressures for more robust and assertive leadership, and much is being written and debated on this theme.<sup>5</sup>

With this thought in mind, one has to be aware that there is autonomy within the Baptist church. The practice of setting aside leaders varies from church to church and even region to region. Resurrection Missionary Baptist Church has traditionally voted on its leaders; and then they are set aside to serve without the duration of time for the position they will serve in. However, in many Baptist churches, there is a significant concern regarding servant leadership locally and globally. Questions such as who is qualified to lead? Is the church receptive to any person in a leadership role? The persons set aside, is it for a designated time, or is it a lifetime appointment? James Cone states, “Theology is the continued attempt of the community to define in every generation its reason for being in the world. A community that does not analyze its existence theologically is a community that does not care what it says. It is a community with no identity.”<sup>6</sup>

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<sup>4</sup> Grant Hagiya, *Spiritual Kaizen: How to Become a Better Church Leader* (Nashville, TN: Abingdon Press, 2013), 126.

<sup>5</sup> Keith G. Jones, “Rethinking Baptist Ecclesiology,” *Journal of European Baptist Studies* 1, no. 1 (2000): 15, accessed October 23, 2019, ATLA Religion Database with ATLA Series, EBSCO Host.

<sup>6</sup> James H. Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 2010), 9.

There are many opinions among Baptists regarding these questions and others. Still, most ecclesiological models emphasize a pastor or minister guided church while other leaders serve in a complementary role. Keith Jones clarifies this when he states:

The basic fact is that for most Baptists it is the convictional gathering community which discerns those who will be called, whether from inside or outside, to these specialist functions. That same community gives them the authority to act as servants and enablers. In many instances, the associating churches act together in ordaining people to specific ministries or validating ministries amongst a wider group of churches, but being true to Baptist ecclesiology, those same communities also have the right to test, admonish and, indeed, withdraw recognition.<sup>7</sup>

It is essential to consider the long-term impact this type of leader will have on the current context. Two questions need to be considered: how will RMBC become progressive in providing a mentoring model for its leaders, and can RMBC survive in this post-modern world? Michael Jenkins gives three aspects to the declining membership of the church:

- (1) the church's diminishing income, and the attendant problems of decreasing financial support for clerical personnel and reduced revenues for mission efforts and common ventures of the denomination at a national level;
- (2) a significant lack of interest in, and frequently suspicion of, the higher judicatories of the church—presbyteries and general assembly; a suspicion that emerges in the common references to these ecclesiastical bodies as 'impersonal and bureaucratic';
- (3) the escalation in insecurity over, and internecine conflict concerning, the doctrinal content of the church's message and the relative positioning of parties.<sup>8</sup>

These factors will help assess how effective RMBC is in preparing a mentoring program for a leadership transition. There needs to be an assessment of the leadership structure as well to determine this new paradigm shift.

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<sup>7</sup> Jones, "Rethinking Baptist Ecclesiology," 15-16, accessed October 23, 2019, ATLA Religion Database with ATLA Series, EBSCO Host.

<sup>8</sup> Michael Jenkins, *The Church Faces Death: Ecclesiology in a Modern Context* (New York, NY: Oxford Press, 1999), 9.

In preparing for a mentoring model, the current church structure will need to be reevaluated to ensure it will lend itself to this new model. Karl Rahner raises two questions about the church's structures: "What justification can be given for the existence of the Church's structures, particularly for its hierarchical constitution? and are these structures capable of responding, without loss of identity, to new situations, or are they, too, destined to become 'museum pieces'?"<sup>9</sup> Rahner's theology does not emphasize a structure outside of the church but instead focuses on the internal structure. When there is structure inside the church, the church's historical significance is vivid and lessens its reality, becoming a mortal institution of brick and mortar. Sir Walter Mack states, "The Church is global, and there is nothing worse than having a global platform, with a local mentality. Because we are global, the church must make a shift and begin to diversify, incorporate, integrate, and accept the idea that the culture of the church is much larger now than it was before."<sup>10</sup>

Therefore, what is the church's tradition regarding leaders mentoring leaders for a transition becomes relevant? When examining the early church versus today's church, is there a reflection of what God intended for the church to be? Cheryl Peterson states:

Historically, ecclesiology has played a more peripheral role in Protestant theology (as compared to Catholic theology). The Protestants who immigrated to North America brought ecclesiological ideas with them that were shaped both by their theological forebears and the context from which they came. But these ideas were further shaped by new questions and challenges that arose in the context of the new world. Since ecclesiology is always contextual, we must take into account both of these contexts.<sup>11</sup>

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<sup>9</sup> Karl Rahner, *The Ecclesiology of Karl Rahner* (New York, NY: Oxford Press, 1995), 45.

<sup>10</sup> Sir Walter Mack Jr., *Passion for Your Kingdom Purpose: The Contemporary Remix* (Winston-Salem, NC: Sir Walter Mack Jr., 2017), 5.

<sup>11</sup> Cheryl Peterson, *Who Is the Church? An Ecclesiology for the Twenty-First Century* (Minneapolis, MN: Fortress Press, 2013), 13-14.

So, the follow-up questions are, what is RMBC becoming in this twenty-first century, and is the leadership responding to the changing times? Michael Goheen states:

For Newbigin, it is important to pay close attention to ecclesial structures. A couple of his statements express the importance of the issue. The structure of the church is itself an expression of the Gospel, and therefore the highest priority must be given to bringing about those changes in the structure of the Church. The reason this was urgent for him was that even though there had been a recovery of a radical missionary theology of the church, the present structures did not reflect that theology but rather hindered the missionary witness of the church. The kinds of structures Newbigin referred to were manifold: ecumenical, congregational, leadership, diocesan, institutional, budgetary, and missionary.<sup>12</sup>

Taking this statement into account, it becomes relevant to re-examine the current leadership structure of RMBC and determine what a new structure would look like using a mentoring model. Senior leaders became obstacles and drove away perspective and potential new and younger leaders in the past. Earl Creps gives a view regarding younger leaders when he states, “to prepare spiritual leaders to apply reverse mentoring as a spiritual discipline, a way of experiencing personal formation through exercising the kind of humility that invites young people to become our tutors.”<sup>13</sup>

This project aims to increase the effectiveness of developing new and younger church leaders in RMBC through mentoring relationships. Pinn talks about Generation X and the church and gives this perspective, “Creative youth programs, using Afrocentrism, have been vital for churches seeking to attract and maintain the membership of young

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<sup>12</sup> Michael Goheen, *The Church and Its Vocation: Lesslie Newbigin's Missionary Ecclesiology* (Grand Rapids, MI: Baker Academic, 2018), 120.

<sup>13</sup> Earl Creps, *Reverse Mentoring: How Young Leaders Can Transform the Church and Why We Should Let Them* (San Francisco, CA: Jossey-Bass, 2008), 210.

people. In essence, Afrocentrism is a viewing of history, cultural, and social developments from the perspective of those of African descent.”<sup>14</sup>

### **Practical Theology of Leadership**

The major challenge for many church leaders is adapting to the changing times of the culture. With the rise of social media, the church is not the only communication source for the community. People are more inclined to seek direction for themselves than rely on someone giving them instructions. Therefore, the church must no longer view itself from an authoritarian oversight board. The church leaders must move to the point of leading the church in helping people who are seeking more for their lives. Practical theology requires church leaders to be responsive to all people. John Maxwell states, “God uses each leader’s unique gifts and competencies to address human and organizational needs in a specific context. All leaders need to embrace the importance of vision and purpose that comes from listening to the voice of God and appreciate their role in achieving leadership goals.”<sup>15</sup>

In identifying leaders for this mentoring model, one has to consider that a person’s spirituality and their human beliefs will perhaps influence their behavior, leadership style, and experiences. A. S. Koko, in his article, “The Role of Spirituality in the Leadership Style of Organizational Leaders,” states, “Leaders are the image of their organizations, and their role can significantly affect the profitability and success of their

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<sup>14</sup> Pinn, *The Black Church in the Post-Civil Rights Era*, 32.

<sup>15</sup> John C. Maxwell, *Learning from the Giants: Life and Leadership Lessons from the Bible* (New York, NY: Hachette Book Group, 2014), 160.

organization.”<sup>16</sup> Resurrection Missionary Baptist Church leadership culture has evolved over the last twenty years. The dynamics of leadership style have changed from a dominated board controlled to more of a team ministry concept. Although leadership style is evolving, there remains the challenge of who will replace leaders that are slowing down because of age, sickness, and ability to perform particular tasks with a changing ministry in changing times.

G. G. Huston, in his dissertation “Spirituality and Leadership: Integrating Spirituality as a Developmental Approach of Improving Overall Leader Effectiveness,” wrote “a consistent question in leader development circles is, how can leaders be more effective in their role given the current state of leadership?” One dimension of leadership development that is often overshadowed, downplayed, minimized, or completely ignored is the concept of spirituality.”<sup>17</sup> Much emphasis on the spirituality of current leadership at RMBC remains a top priority. Although there is not 100% of the leaders that actively participate in their spiritual development, there will need to be a change moving forward.

Dietrich Bonhoeffer’s contribution to Christian mentoring theory is more on teaching on the nature of discipleship and less on his practice of spiritual direction. In his publications, *The Cost of Discipleship and Life Together*, emphasizes his perspectives of the church as a community that is held together by strong Christological focus, “sinful and holy, judged and forgiven...as the presence of God in the world...it must exercise

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<sup>16</sup> A. S. Koko, “The Role of Spirituality in the Leadership Style of Organizational Leaders,” *Journal of Applied Christian Leadership* 11, no. 2 (2017): 107, accessed October 23, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.

<sup>17</sup> George Huston, “Spirituality and Leadership: Integrating Spirituality as a Developmental Approach of Improving Overall Leader Effectiveness” (PhD diss., Antioch, 2014), iii.

political responsibility.”<sup>18</sup> Bonhoeffer supports a theory of Christian mentoring not just a focus on brotherhood, community, and need for each other in spiritual growth, but also through how he defined spirituality. An individual’s spirituality and personal devotion are not for communal relationships, but preferably in Christ. This concept is beneficial to mentoring because it reminds the mentor to point their mentee to Christ as their source.

### **Theology of Leadership Transition**

As RMBC focuses on future growth, leadership dynamics must become a priority as many of the leaders are aging. Alice Hansens, in her article “Factors and Qualities of Lay Leadership Influencing Church Growth: A Multiple Case Study” argues that lay leadership played no influence on church growth as a whole, “extant literature regarding church growth mentions lay leaders as important partners in the operation and administration of a church. While discussions of their participation acknowledge their importance, no studies on church growth focused on the way they specifically influence growth.”<sup>19</sup>

Cheryl Peterson states, “the missional paradigm proposes that the church find its identity in God’s mission: the church’s identity is rooted in its participation in the mission of God, defined in terms of God’s own trinitarian being, that is, a sending God. Because God is a missional God, the church is by nature, a missional community sent out as well

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<sup>18</sup> Richard V. Pierard, “Dietrich Bonhoeffer, 1906-1945,” in *Great Leaders of the Christian Church*, ed. John D. Woodbridge (Chicago, IL: Moody Press, 1988), 352.

<sup>19</sup> Alice Hansens, “Factors and Qualities of Lay Leadership Influencing Church Growth: A Multiple Case Study,” *Journal of Applied Christian Leadership* 9, no. 2 (2015): 112-112, accessed October 22, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.



as gathered by God's activity."<sup>20</sup> A new paradigm of leadership transition must be reflective of a diverse congregation that is willing to take on new challenges that are essential for the church to progress in the changing times of the twenty-first century.

Donald McKim states, "it is within the power of all...who may wish to see the truth, to contemplate the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the churches, and (to demonstrate) the successions of these men to our own times."<sup>21</sup> He gives different perspectives from Tertullian, "He too sees the Christian church as the unique place where the Spirit of God works and the only location of the apostolic teachings that are passed on through the unbroken succession of bishops."<sup>22</sup> There is less of a divide between Protestant and Roman theologians than previously; therefore, with a new ministry model, the foundation of leadership does not have to change only transitioning leaders' process.

Cheryl Peterson states:

In this post-Christendom context, the central question being asked of the church is not only a question of purpose or function; it is fundamentally one of identity: Who is the church? To answer this question, theologically suggests beginning with the identity and purpose of God. Rather than begin with God's address to us in the word or God's own being as a communion of persons, I have suggested starting with the *ad extra* movement of God in the *Missio Dei*.<sup>23</sup>

The goal is not for RMBC to lose its identity and theological position in moving toward this mentoring model for transitioning leaders but rather to enhance the ability to grow

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<sup>20</sup> Peterson, *Who Is the Church?*, 7.

<sup>21</sup> Donald K. McKim, *Theological Turning Points: Major Issues in Christian Thoughts* (Atlanta, GA: John Knox Press, 1988), 49.

<sup>22</sup> McKim, *Theological Turing Points*, 49.

<sup>23</sup> Peterson, *Who Is the Church?*, 99.

for years to come. The current leadership structure does not lend itself as a model that can effectively transition new leaders to guide the church forward.

Carl Braaten states:

Many churches remain suspended in a state of uncertainty between democratic congregationalism and a hierarchical Episcopalianism. Some communities regard the hierarchical order of the church as an essential ingredient of the gospel of Christ; they have difficulty acknowledging the validity of any ministries outside of that order. The task of theology today is to find a way out of the stalemate that we have reached on the decisive questions of ecclesiastical office and apostolic succession.<sup>24</sup>

The leadership transition of Moses and Joshua was not an overnight process. The people viewed Joshua as a trusted assistant to Moses. Joshua was not aware that Moses had approached God to allow him to appoint Joshua as the next leader of Israel. There is no indication in scripture that Joshua had a desire to succeed Moses as the next Israel leader. The success of the transition was not only Moses' approach to God, but it was also Moses' show of confidence in Joshua's ability before the people that led to his ultimate success.

Under Joshua's leadership, he was able to lead Israel into the Promised Land; and to this point, this was the only difference in the administration of Moses versus Joshua. The people followed Joshua as they did Moses in the same fashion. This is a clear picture of one's personal theology in how they lead and those who willingly follow their lead. The children of Israel were not holding on to the past, and they were ready to move into the future under Joshua's leadership. One of the most challenging things for a new leader to do in leadership transition is to honor the past and while at the same time, establish themselves as the future and to gain acceptance from the people.

Warren Wiersbe speaks from experience with this:

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<sup>24</sup> Carl E. Braaten, *Mother Church: Ecclesiology and Ecumenism* (Minneapolis, MN: Fortress Press, 1998), 31.

Over the years, I've seen churches and parachurch ministries flounder and almost destroy themselves in futile attempts to embalm the past and escape the future. Their theme song was, 'As it was in the beginning, so shall it ever be a world without end.' Often, I've prayed with and for godly Christian leaders who were criticized, persecuted, and attacked simply because, like Joshua, they had a divine commission to lead a ministry into new fields of conquest; but the people would not follow. More than one pastor has been offered as a sacrificial lamb because he dared to suggest that the church make some changes.<sup>25</sup>

It is apparent in most cases; people struggle with change. Therefore, it is crucial how churches handle the transition with their leadership. Before his administration, Joshua's faithfulness made a significant impact when chosen by Moses and consecrated by God to lead Israel following Moses' departure.

Hans Kung poses the question in his book *Structures of the Church*:

Is there an Apostolic Succession of the Church? This succession is not only a succession of faith and the profession of the creed but also 'a succession of persons since there is no faith and no profession of a creed as such but only the faith and the profession of a creed of specific human beings. The faith of the later generations is the successor in relation to the faith and the testimony to the faith of earlier generations reaching back to the apostles.'<sup>26</sup>

In the history of the Baptist church, there have been several examples of the successful succession of pastoral leadership, and in recent years it has become more frequent. While this is positive news, there has been an absence of leadership succession within the Baptist church, mainly because leaders typically serve until their death.

Michael Svigel wrote in his article, "Can an Ecclesiology Be Biblical and Not Apostolic?"

The fixed but flexible apostolic model of church order found throughout the Christian world at the end of the first and beginning of the second century challenges some popular evangelical reconstructions of church order allegedly drawn from Scripture alone. The apostles themselves established this church

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<sup>25</sup> Wiersbe, *Be Strong*, 13.

<sup>26</sup> Hans Kung, *Structures of the Church* (Notre Dame, IN: University of Notre Dame Press, 1968), 155-156.

order with a mandate for permanence. The apostolic model consisted of a team of elders (evangelists, pastors, teachers, overseers), including a presiding elder—and deacons (ministers) assisting the elders in the work of the ministry.<sup>27</sup>

In theory, RMBC does not have this challenge because of autonomy. The structure of RMBC is reflective of a pastoral led ministry with deacons and ministers assisting in pastoral care work of the church and other lay leaders functioning within other ministries of the church.

Hans Kung talks about those holding office from a historical perspective:

Restriction of the transmission of authority to office-holders in the line of historical succession is contradictory to the sovereign freedom of the Holy Spirit in the church and the frailty of the earthly existence of the Church. Moreover, it accentuates a separation of clergy and laity that is not in keeping with the reciprocity of the services between the spiritual authority of the special office and that given to all believers. Hence, the principle of episcopal succession cannot be considered as the only and necessary means by which the transmission and authorization of all office-holders can be effected.<sup>28</sup>

This has become a major stumbling block to the leaders transitioning within RMBC.

Michael Svigel gives further insight for the establishment of church leaders beyond the apostles and prophets when he states:

Between AD 60 and 100, as the original apostles and first-century prophets passed into memory and the number of local congregations continued to increase, the need arose for established church leadership that would survive the era of the apostles and prophets. Such a church order would have to be in continuity with what had already been established in the middle of the first century during the various missionary and church-planting ventures. It would also need to be reproducible from generation to generation and flexible enough to fit various social and cultural contexts.<sup>29</sup>

This idea captures the thought that leaders must be reproducible for the next generation.

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<sup>27</sup> Michael Svigel, “Can an Ecclesiology Be Biblical and Not Apostolic?” *Bibliotheca Sacra* 176, no. 701 (2019): 62-80, accessed October 23, 2019, ATLA Religion Database with ATLA Series, EBSCO Host.

<sup>28</sup> Kung, *Structures of the Church*, 163.

<sup>29</sup> Svigel, “Can an Ecclesiology Be Biblical and Not Apostolic?” 62-80, accessed October 23, 2019, ATLA Religion Database with ATLA Series, EBSCO Host.

Svigel gives more clarification that there is a need for succession planning when he highlights in his article that “According to 1 Clement 42.4, the apostles appointed their first fruits when they had tested them by the Spirit. Upon their deaths, ‘other approved men’ were to be appointed to succeed them. The use of ‘other indicates that these men were appointed in addition to the bishops and deacons of 42.4. This means, then, that the group of men who die, creating the need for succession, are the bishops and deacons.”<sup>30</sup>

Hans Kung continues his argument regarding succession by stating:

It is true, no doubt, that the maintenance of the Church in the succession of the apostolic faith is also accomplished through the chain of services of those commissioned to a special pastoral service. But this chain can be continuously maintained by non-episcopal officeholders against the errors of episcopal officeholders. Indeed, the maintenance of the Church in the succession of apostolic faith can also be preserved by special acts of God, who in exceptional circumstances, awakens true shepherds outside the institutional succession of offices in the Church.<sup>31</sup>

While succession planning is vitally important, God cannot be removed from the equation. God can supersede the expectations of identifying the next leader. Politics and popularity should not be the catalyst to decide the selection of who is being mentored.

E. Schlink gives similarities of two forms of service (the one with and the one without a particular vocation). He breaks it down into seven components:

- (1) The apostolic office is fundamental to every ministry in the Church, hence the direct vocation and authorization of the eyewitnesses of the Resurrection.
- (2) The presupposition for every ministry is the complete surrender of the individual to Christ in faith and Baptism.
- (3) The origin of every ministry is rooted in the freedom of the Holy Spirit.
- (4) Ministry on the basis of special commission is likewise a charismatic ministry.

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<sup>30</sup> Svigel, “Can an Ecclesiology Be Biblical and Not Apostolic?” 62-80, accessed October 23, 2019, ATLA Religion Database with ATLA Series, EBSCO Host.

<sup>31</sup> Kung, *Structures of the Church*, 163.

(5) Equally, the spontaneously arising charisms are not simply utterance of an ecstatic frenzy in contrast to orderliness or impulses springing from person to person in contrast to personal stability but, rather, in their effects, they are akin to offices that have been externally and firmly handed on.

(6) The activities of the appointed minister are subject to the scrutiny and the judgment of the community.

(7) The ministry resulting without a special commission is also endowed with the concrete word, based on the scrutiny and judgment of the community and on the word of the apostles, recognizing this or demanding its recognition.<sup>32</sup>

One should note that these similarities do not come without difficulties. As leaders are being mentored, they will need to be informed of the positives and the negatives they will have to navigate through the transition.

In his book *Theological Turning Points*, Donald McKim writes, “As Protestantism developed further, other theologians and church denominations appealed in various ways to different channels of authority, using various implicit principles of interpretation (hermeneutics). The question of authority is thus many-faceted and, at times quite complex.”<sup>33</sup> McKim further states, “The early church also found a source of authority in its own ongoing, orderly ministry. In the life and teaching of the church, its leaders possessed various degrees of authority in setting the church’s course. The role of the Apostles was so significant for the church’s government that canon, creed, councils, and tradition all pointed back to their apostolicity.”<sup>34</sup>

Leadership has always been important to the African American church. The idea of transitioning leaders and preparing them to address twenty-first-century issues will be

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<sup>32</sup> Kung, *Structures of the Church*, 174.

<sup>33</sup> McKim, *Theological Turning Points*, 96-97.

<sup>34</sup> McKim, *Theological Turning Points*, 102.

a significant task. Henry Allen raises two questions, “what can a new generation of leaders do to address these complications in the African American churches? How might they move God’s precious people and new converts beyond the ball of confusion?”<sup>35</sup> These questions help to understand the importance of gathering input from new potential leaders to ensure that the mentors are open to the ideas of the mentees.

McKim shares interesting thoughts regarding authority in the church when he suggests:

In the early church, three major sources of authority were most significant. The church was guided through its sacred text, the canon of Scripture. It understood itself and its teaching through the development of creedal statements and rules of faith. And it was governed and administered through bishops who, as spiritual and liturgical leaders, guarded the deposit of faith entrusted to them (1 Tim. 6:20; cf. 2 Tim. 1:12; 14). Through the coming centuries, the hierarchical structure of the church developed along with its theological understanding. As the ecclesiastical structures took shape, further questions about the relationships of the various elements of church authority also arose.<sup>36</sup>

For most Baptist churches, the church's human authority started with the pastor and was followed by ministers, deacons, and trustees. The lay leadership typically falls under this hierarchy structure and is regularly appointed to serve.

## **Conclusion**

The goal was to provide a view of ecclesiology and show practical and transition of theology to guide this project to provide a leadership transition model in RMBC. To accomplish this, it was necessary to establish a theological foundation for mentoring in the African American Baptist church setting to demonstrate a theological foundation for

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<sup>35</sup> Lee N. June and Christopher C. Mathis Jr., *African American Church Leadership: Principles for Effective Ministry and Community Leadership* (Grand Rapids, MI: Kregel Publications, 2013), 32.

<sup>36</sup> McKim, *Theological Turning Points*, 103.

mentoring. The first step was to address the theological foundation of an African American church's historical viewpoint and how it impacts today's churches current culture.

Both Jones and Jenkins agree that the re-thinking of the present leadership model is necessary to create a new leadership model of mentoring. Many pastors are refusing to “perpetuate the myth that clergy can practice the art of ministry alone, and as such are turning to coach and mentoring to find the support they need.”<sup>37</sup> Pastors searching for models have looked at biblical models such as Moses and Joshua, or Moses and Jethro. With Moses and Jethro, the model is an older and wiser leader, which can help give direction so that they, in turn, can mentor their flock. Simon Chan states that “the recovery of spiritual direction in recent years has once again drawn attention to the main focus of pastoral care, namely, to help Christians develop their prayer life and discover the will of God.”<sup>38</sup> Mentoring has been a neglected factor in the church over the years but seems to be gaining some momentum recently.

Chan chose to use the term spiritual direction over mentoring due to mentoring supposed association with academia. Chan defines spiritual direction as “a dynamic relationship that exists between two persons as one helps the other grow in the Christian life.”<sup>39</sup> For this project, the term mentor will be utilized. Mentoring is one of the various types of relationships that pastors typically embrace. It provides opportunities for the

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<sup>37</sup> Rochelle Melander, “Holy Conversations: Coaching and Mentoring for Clergy,” *Clergy Journal* 81, no. 1 (October 2019): 30.

<sup>38</sup> Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: Intervarsity Press, 1998), 225.

<sup>39</sup> Chan, *Spiritual Theology*, 226.



mentee to allow the mentor to share their wisdom, passing on the history of our forefathers to pass on to the next generation.

Keith Anderson and Randy Reese are co-authors of the book *Spiritual Mentoring: A Guide for Seeking and Giving Direction*. For them, mentoring is an intensely relational exercise within which the mentor incarnates Christ the mentee to help him experience the Christian life firsthand. Just as Christ lived among people to lay a pattern and provide a paradigm for people to follow, the mentor views his role as an extension of Christ's ministry.

Anderson and Reese believe that the mentor's role is to guide the mentee to understand that the Holy Spirit is the agent for spiritual growth and points to God rather than to himself. In his manual *Mentoring: The Missing Key in the Equipping of the Saints*, Abe Brown leans toward the thought that mentoring is key to leadership formation. Once the leader has become equipped, they can, in turn, provide for others through the mentoring process. One important thing to note is that Brown does not see mentoring as the sole key to church growth, he states "as I've watched churches attempt to fulfill this God-given mandate, it seemed to me that there is an element of the process that's missing. I believe that mentoring is that missing key."<sup>40</sup> Mentoring is a missing key to the effective transitioning of leaders. This project is intended to provide a paradigm that will help leaders prepare to mentor and transition to the next generation.

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<sup>40</sup> Abe Brown, *Mentoring: The Missing Key in the Equipping of the Saints* (Calgary, Canada: Victory Bible College International, 2004), 5.

## **CHAPTER FIVE**

### **INTERDISCIPLINARY FOUNDATIONS**

The progress of this research has presented the issue of transition of leaders within the context, as outlined in chapter one. From the investigation, the following hypothesis emerged. Suppose we develop a model for mentoring leaders for transition within Resurrection Missionary Baptist Church (RMBC). In that case, it will eliminate a void in the church's leadership structure and allow a significant change in the post-modern era.

The second step was to engage a biblical foundation for the project. The Moses-Joshua narrative of Numbers chapter twenty-seven was the chosen text. The text gave a biblical reference for leadership mentoring through transition among two leaders of two different generations.

In the third step, the historical views of the African American Baptist church regarding leadership succession were discussed. The research revealed that in the African American Baptist church, leadership transition is not an easy process. When a new leader must follow a legend or long-term leader, they must deal with the church's culture. The church cannot move forward if the congregation does not know where they are going. The past success or failure of a leader is often a hindrance to the church moving forward.

The fourth chapter was to take a look at the theological issue of leadership transition. The use of the discipline of ecclesiology and, more specifically, a mentoring theory was essential to the research focus. The historical challenges of RMBC and the emergence of the current generation presents a prime model to engage this theological model. This model's focus is to look at how to change the mindset of a hierarchy form of leadership to a mentoring model as derived from the purpose of this project to increase the effectiveness of developing new and younger leaders in RMBC.

This chapter's primary goal is to provide an interdisciplinary model by investigating the different business and adaptive leadership theories that can help develop a model for RMBC. To accomplish this, it is necessary to gather information from interdisciplinary models for comparison to assist in developing a model that will fit the context of RMBC.

### **Defining Adaptive Leadership**

In western culture, organizations are experiencing drastic changes. Many of these changes can be attributed to globalization and cultural differences due to increased technological innovations. An examination of the twentieth-century style organizations reveals they were hierarchical and autocratic, which produced an organizational structure that mainly focused on internal consistency and homogeneity, leading to flexible learning in a changing culture. Jack Barenstsen, in his dissertation, “Church Leadership as Adaptive Identity Construction In A Changing Social Context” states, “to remain vital; organizations need to enhance their ability to adapt and innovate by flattening their hierarchy, empowering people within peer-to-peer relationships, creating

multidisciplinary teams that function across old departmental boundaries, and adopting a participative style of management.”<sup>1</sup>

As culture changes, so must the style of leadership change. There has to be an abandonment of leadership structures where the leader appears as a solitary, active change agent at the hierarchy's pentacle. In the twenty-first century, leaders need to develop a relationship with followers. They lead their organizations to interact with their culture and be willing to increase their capacity to take on society's issues, thus validating their leadership. Jack Barensten gives insight when he shares, “recent shifts in leadership perspective represent the broad and continuous development of leadership practice, many corporate and church leaders experience them as discontinuous and disruptive.”<sup>2</sup>

Thomas Tumblin, in the *Journal of Religious Leadership*, reviews the work of Ronald Heifetz, Alexander Grashow, and Marty Linsky, “The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World,” “adaptive leadership empowers people to address challenges and build capacity to thrive. It honors the past, encourages experimentation, depends on diversity, alters old DNA, and takes time. Adaptive challenges require stakeholders to learn to define problems and

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<sup>1</sup> Jack Barensten, “Church Leadership as Adaptive Identity Construction in a Changing Social Context,” *Journal of Religious Leadership* 14, no. 2 (Fall 2015): 50, accessed November 4, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.

<sup>2</sup> Barensten, “Church Leadership as Adaptive Identity Construction,” 50, accessed November 4, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.

explore solutions.”<sup>3</sup> Thomas Gyuroka review of the same work points out these basic assumptions:

- Adaptive leadership is about change that enables the capacity to thrive.
- Adaptive change interventions build on the past rather than jettison it.
- Organizational change happens through experimentation.
- Adaptive leadership relies on diversity.
- New adaptations have the potential of significantly displacing, re-regulating, and rearranging old DNA.
- Adaptive changes take time.
- Adaptive leadership theory starts with the realization that there are really no dysfunctional organizations because all organizations function at the level of adaptation they are willing to engage in.<sup>4</sup>

Historically, RMBC has resisted the change in the hierarchy leadership structure and view other styles as a limitation of power within the structure. Moses Naim argues that “power as we knew it has effectively disappeared. The diversity and complexity of peoples and products simply overwhelm an organization's instruments of control. Technology makes information widely available such that audiences are no longer captive, and younger generations typically question authority and challenge power more than previous generations.”<sup>5</sup>

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<sup>3</sup> Thomas Tumblin, “The Practice of Adaptive Leadership: Tools and tactics for Changing Your Organization and the World,” *Journal of Religious Leadership* 9, no. 1 (Spring 2010), accessed November 4, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.

<sup>4</sup> Thomas Gyuroka, “The Practice of Adaptive Leadership: Tools and tactics for Changing Your Organization and the World,” *Journal of Religious Leadership* 9, no. 1 (Spring 2010): 146, accessed November 4, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.

<sup>5</sup> Barensten, “Church Leadership as Adaptive Identity Construction,” 50, accessed November 4, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.

The challenging question for RMBC is, are they willing to adapt to a new leadership style structure? Many have served in some leadership capacity for over forty years, and the actual implantation of a new model will perhaps be met with some resistance. E. A. Johns states, “the ability to introduce change with minimum resistance is a key managerial skill since change is a necessary way of life for all organizations. Even if a company intrinsically does not wish to change, it must eventually respond to movements in the social and economic environment if it is to survive.”<sup>6</sup>

The autonomy of the African American Baptist church has created an environment that gives one the ideology to remain at the same church, holding the same position until retirement or death. However, over recent years, this ideology has slowly begun to erode. Many leaders under the age of fifty do not commit to longevity, and the average stay is three years or less. This action can cause the churches to become dysfunctional because of a lack of time to allow mentoring for transition and succession planning. Our predecessors' contributions are too valuable not to plan to sustain and carry our churches into future generations.

### **Adaptive Leadership Framework**

The *Journal of Healthcare Leadership* article, “Studying the Clinical Encounter with the Adaptive Leadership Framework,” discusses the concept of leadership as a personal capability, not contingent on one’s position in a hierarchy. “The Adaptive Leadership framework, based on complexity science theory, provides a useful lens to explore practitioners’ leadership behaviors at the point of care. Adaptive leadership is the

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<sup>6</sup> E. A. Johns, *The Sociology of Organizational Change* (New York, NY: Pergamon Press, 1973), 5.

work that practitioners do to mobilize and support patients to do adaptive work.”<sup>7</sup> The article continues with the following concepts for adaptive leadership:

The fundamental idea underlying the Adaptive Leadership framework can be explained by complexity science. Just as organizations are a complex adaptive system, so too are individuals. Individuals adapt both physically and psychologically as they interact with the environment. The Adaptive Leadership framework proposes that there are two broad categories of challenges that patients face: technical and adaptive challenges. Technical challenges are “situations where both the problem and the potential solution can be clearly defined by an expert. Adaptive leadership is the work providers do to mobilize and support patients and their families in doing their adaptive work. The Adaptive Leadership framework provides a useful way to organize what occurs during patient-provider encounters, including the delivery of care on hospital inpatients units. Practitioners are trained to do (and typically do) technical work for patients; they may or may not have the knowledge to support the adaptive work that patients possess to tackle an adaptive challenge. Technical problems are those that can be solved through the knowledge and skills providers.”<sup>8</sup>

Ruxandra Georgescu, in the article “Theoretical Insights of Leadership Style,” states:

The importance of the leadership role cannot be overemphasized because the leader’s interactions strongly influence the motivation and behavior of employees, and ultimately, the entire climate of the organization. Modern leadership theory recognizes that no single leadership style works well in all situations. Although they have similar tasks and objectives, between leaders in different companies, and even from the same company, there are major differences in how they guide people to achieve their goals. Differences come from the personality traits, the professional experience and the training of these people.<sup>9</sup>

In the article, Georgescu addresses leadership styles from seven different perspectives:

1. Authoritarian Leadership

Authoritarian leadership can be described as the use of work-centered behavior that is designed to ensure task accomplishment. This style is characterized by the use of one-way communication. The information goes only from the manager to the subordinate.

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<sup>7</sup> Doanld E. Bailey Jr. et al., “Studying the Clinical Encounter with the Adaptive Leadership Framework,” *Journal of Healthcare Leadership* 4 (2012): 83, doi:10.2147/JHL.S32686.

<sup>8</sup> Bailey Jr. et al., “Studying the Clinical Encounter with the Adaptive Leadership Framework,” 85.

<sup>9</sup> Ruxandra Georgescu, "Theoretical Insights of Leadership Style," *Scientific Bulletin - Economic Sciences* 17, no. 1 (2018): 39-51.

2. Paternalistic Leadership

Paternalistic leadership is understood as a work-centered behavior coupled with a protective employee-centered concern. The paternalistic style is often characterized by “work hard and the company will take care of you”.

3. Participative Leadership

The participative leadership style is a combination of a work-centered and a people-centered approach and also known as a democratic leadership where the subordinates are involved in the decision making and controlling processes of the company.

4. Laissez-faire leadership

Laissez-faire leadership is based upon the philosophy “let them do” and describes leaders who allow their people to work on their own. This type of leadership can also occur naturally when managers do not have enough control over their work and their people.

5. Transformational leadership

The transformational leader treats each co-worker as a “whole” individual rather than as an employee and considers the individual’s talents and levels of knowledge to decide what suits him or her best. They are able to inspire and motive their team members.

6. Charismatic leadership

The charismatic leader inspires and motivates employees through his or her charismatic traits and abilities. Charismatic leaders are essentially very skilled communicators—individuals who are both verbally eloquent, but also able to communicate to followers on a deep, emotional level.

7. Transactional leadership

Transactional leadership is based upon the assumption that subordinates and systems work better under a clear chain of command. The implicit belief in the leader-follower relationship is that people are motivated by rewards and penalties.<sup>10</sup>

In the article, Georgescu continues to breakdown the adaptive leadership theory by sharing a comparison between Japan and United States management styles.

American Management Style:

- Workplace insecurity and labor mobility;
- Giving equal opportunities to enter higher levels;

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<sup>10</sup> Georgescu, "Theoretical Insights of Leadership Style," 39-51.



- Specialization at the workplace;
- Decisions are taken individually;
- Individual responsibility;
- Explicit and formal control;
- Care for employee welfare is secondary to productivity;
- Vertical communication is extremely limited;
- Motivational factor of monetary mature.

The management style of Japan:

- Long-term engagement and job security;
- Evaluation and promotion take place at a slow space;
- Non-specialization and flexible jobs through departmental rotation and training;
- Drastic consequences for decision-making on an individual basis;
- Collective responsibility;
- Implicit, informal control;
- Care for the employees is at the forefront;
- Open communication and reduction of the hierarchical structure;
- Group stimulation.<sup>11</sup>

By comparison, these leadership styles are culture-driven, and the culture of RMBC must be taken into consideration when developing the model. In regard to management styles, Georgescu states, “which leadership style an internationally operating manager applies depends on the country and the area a company is doing

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<sup>11</sup> Georgescu, "Theoretical Insights of Leadership Style," 39-51.

business. The cultural background has a strong influence, but also the size of the company, the organizational structure, the age, and the experiences a leader has made play a role.”<sup>12</sup>

Georgescu concludes his research by stating:

Given the modern organizations are no longer built on many hierarchical levels and the amount of information to be managed is increasing, the role of the manager is more complex. It is no longer just a person who holds the absolute truth, making decisions to impose on others, but rather acting as a facilitator, as a mediator who will offer the possibility of manifesting the personality, the knowledge of the employees, adopting on that basis the better course of action.<sup>13</sup>

There are some complex leadership issues to take into consideration as outlined in the article “Complexity Leadership Theory: Shifting Leadership from the Industrial Age to the Knowledge Era,” Mary Uhl-Bien, Russ Marion, and Bill McKelvey gave a perspective that:

Leadership models of the last century have been products of top-down, bureaucratic paradigms. These models are eminently effective for an economy premised on physical production but are not well-suited for a more knowledge-oriented economy. The article looks at leadership from three roles: adaptive leadership, administrative leadership, and enabling leadership that reflects a dynamic relationship between the bureaucratic, administrative functions of the organization and the emergent, informal dynamics of complex adaptive systems.<sup>14</sup>

The three roles are defined as such:

- Administrative leadership – is a top-down function based on authority and position; thus, it possesses the power to make decisions for the organization.
- Adaptive leadership – is an emergent, interactive dynamic that produces adaptive outcomes in a social system. It is a collaborative change movement

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<sup>12</sup> Georgescu, "Theoretical Insights of Leadership Style," 39-51.

<sup>13</sup> Georgescu, "Theoretical Insights of Leadership Style," 39-51.

<sup>14</sup> Mary Uhl-Bien, Russ Marion, and Bill McKelvey, “Complexity Leadership Theory: Shifting Leadership from the Industrial Age to the Knowledge Era,” *Leadership Quarterly* 18, no. 4 (2007): 298-318.

that emerges nonlinearly from interactive exchanges, or, more specifically, from the spaces between agents.

- Enabling leadership – manages the entanglement between administrative and adaptive leadership; this includes (1) managing the organizational conditions in which adaptive leadership exists, and (2) helping disseminate innovative products of adaptive leadership upward and through the formal managerial system.<sup>15</sup>

The article defines adaptive leadership as emergent change behaviors under conditions of interaction, interdependence, asymmetrical information, complex network dynamics, and tension.

In summary, they:

Argue that while the Knowledge Era calls for a new leadership paradigm, much leadership theory still promotes an approach aimed at incentivizing workers to follow vision-led, top-down control by CEOs. Though this approach fits recent trends toward performance management and accountability, it can stifle a firm's innovation and fitness. We propose that Complexity Leadership Theory offers a new way of perceiving leadership—a theoretical framework for approaching the study of leadership that moves beyond the managerial logic of the Industrial Age to meet the new leadership requirements of the Knowledge Era.<sup>16</sup>

### *Transition*

The second step in viewing this business and adaptive leadership theory is the transition of leaders. There is usually a prepared succession plan in business that is carried out when there is a need for a leadership change. The successor is generally announced several months in advance of a change in administration to prepare for both management and employees adjustment period. Unlike the church, most businesses do not wait until an individual retires before having their successor in place. Succession planning allows the company to continue preparing for the future. Jim Henderson states

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<sup>15</sup> Uhl-Bien, Marion, and McKelvey, "Complexity Leadership Theory," 298-318.

<sup>16</sup> Uhl-Bien, Marion, and McKelvey, "Complexity Leadership Theory," 298-318.

it was “French pioneer of management history Henri Fayol who was the first to recognize and document the universal organizational need for succession planning.”<sup>17</sup>

Succession planning should not be for the business community alone. It is well-advised that a plan is in place and implemented before a need for a successor arises.

Often sudden departure of a leader can have a significant impact on the organization.

It’s no longer a plan that can only be accessed when leadership is going to change; a succession plan can be used before its “real” intent is necessary. It can be used to build strong leadership, help a business survive the daily changes in the marketplace, and force executives (leaders) to review and examine the company’s goals.<sup>18</sup>

Far too often, many leaders are guilty of postponing their transition, thinking they have plenty of time to get it done. However, when leaders must face the reality of a sudden move, they realize that their work may be wasted without a successor in place who had the privilege of working with them before the transition. William Bridges states in his book, *Managing Transitions, Making the Most of Changes*, shares, “Great Britain's former prime minister, Margaret Thatcher, came face to face with this reality when she was forced from office. When it became clear she must relinquish her office, she observed: ‘But there was one more duty I had to perform, and that was to ensure that John Major was my successor. I wanted – perhaps I needed – to believe that he was the man to secure and safeguard my legacy and to take our policies forward.’”<sup>19</sup> This has

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<sup>17</sup> Jim Henderson, “The Value of Succession Planning,” *Leadership Advance Online*, vol. 7, 2007, accessed August 12, 2019, [www.regent.edu/acad/sls/publications/journals/](http://www.regent.edu/acad/sls/publications/journals/).

<sup>18</sup> “The Importance of Succession Planning,” Simplicity HR, accessed August 12, 2019, <http://www.simplicityhr.com/resources/articles/strategies/succession>.

<sup>19</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville, TN: Broadman and Holman Publishers, 2001), 279.

become the thinking of many church leaders, and they want their legacy protected and preserved.

It is paramount that a successor is chosen for an organization to have stability and prepare for future growth. The challenge is getting those to adapt to what is taking place to maintain the organization's continuity. William Bridges also states: “It isn’t the change that does you, in, it’s the transitions. Change is not the same as transition. Change is situational: the new site, the new boss, the new team roles, the new policy. Transition is the psychological process people go through to come to terms with the new situation. Change is external; the transition is internal.”<sup>20</sup>

Since change is external and the transition is internal, one can conclude that change, which we fear most, does not destroy what we have built. The thought of transition is a longer process than change itself. Margaret Wheatly shares this thought, “disturbances could create disequilibrium, but disequilibrium could lead to growth. If the system had the capacity to react, then change was not necessarily a fearsome opponent. To understand the world from this perspective, scientists had to give up their views on decay and dissipation. They had to transform their ideas about the role of disequilibrium. They had to develop a new relationship with the disorder.”<sup>21</sup> What we have viewed as a disorder can shift to positive change and growth.

Many models show that most difficulties related to change does not come from the outside but is mostly internal. Donald Schon gives insight to this concept:

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<sup>20</sup> William Bridges, *Managing Transitions: Making the Most of Changes* (Reading, PA: Addison-Wesley Publishing Company, 1991), 3.

<sup>21</sup> Margaret J. Wheatley, *Leadership and the New Science: Learning about Organization from an Orderly Universe* (San Francisco, CA: Berrett-Koehler Publishers, 1992), 87-88.

But how is it possible deliberately, from within, to change in the direction of innovation? The conventional wisdom provides two clear, although contradictory, answers. The first depends on the assumption that People Cannot Change. Since people cannot change, an organization, left to its own resources, cannot change either. Change is possible only when agents of change are brought in from the outside. The second answer is mechanistic. It assumes that lack of technique is all that stands between an organization and a greater capacity for innovation.<sup>22</sup>

In the article, CEO Succession and the CEO's Commitment to the Status Quo (CSQ),"

Henning Behr and Kerstin Feher states, "CEO successions are often far-reaching milestones in firms' development and have been the focus of academic research for decades." They provide three hypotheses:

Hypothesis 1 Newly appointed CEOs reveal a lower CSQ than established CEOs. The tenure hypothesis argues that tenure has a positive monotonic relation with CSQ at all stages of a CEO's tenure.

1. long-tenured CEOs often do not question established processes and structures (Staw 1981) but rather are convinced about their enduring correctness due to an inner conviction of the validity of their action and due to a nonobservance of alternatives; and
2. long-tenured CEOs often become rigid (Staw 1981) due to a certain kind of organizational "blindness." Consideration of alternatives and shifts to new directions are less likely with increasing tenure because CEOs' basis for decision-making is biased by their earlier experiences and decisions in the same position.

Hypothesis 2 Outside successors reveal lower levels of CSQ than inside successors.

The degree of a new CEO's commitment to the firm's current strategy is influenced by the reasons for the CEO's appointment. Firms likely select candidates they believe are not committed to the existing strategy, providing the necessary mindset for the intended turnaround. New CEOs are often appointed with a mandate to take certain actions. Newly appointed leaders do not function totally independently of their sponsors and of how those around them expect them to function.

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<sup>22</sup> Donald A. Schon, *Technology and Change: The New Heraclitus* (New York, NY: Delacorte Press, 1967), 123.

Hypothesis 3 Successors after a forced CEO turnover reveal lower CSQ than successors after a voluntary turnover.<sup>23</sup>

Kevin Eikenberry and Guy Harris give a concluding thought about a transition in their book *From Bud to Boss*:

Moments of transition require us to wrestle with the frustrations of learning new ways of thinking and new skill sets. In the process of learning, we will, by definition, make mistakes. Mistakes, failures, and frustrations are a normal part of the learning process. None of us knows how to do something we have never done before until we try to do it. And then we cannot learn how to do it well until we make a few mistakes.<sup>24</sup>

### **Mentoring**

The third part of the research of this theory is centered on mentoring. Mentoring is a critical component in the business context, but mentoring is a missing component in the church. It is essential to the implementation of this project. F. John Reh states in the article, “Mentoring and Coaching: Similar but Not the Same:”

The terms mentoring and coaching often get used interchangeably, which misleads the audience. While similar in their support of someone's development, they involve very different disciplines in practice. Mentoring consists of a long-term relationship focused on supporting the growth and development of the mentee. The mentor becomes a source of wisdom, teaching, and support, but not someone who observes and advises on specific actions or behavioral changes in daily work. Coaching typically involves a relationship of finite duration, with a focus on strengthening or eliminating specific behaviors in the here and now. Coaches help professionals correct behaviors that detract from their performance or strengthen those that support stronger performance around a given set of activities. Both mentoring and coaching offer incredibly valuable developmental

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<sup>23</sup> Henning Behr and Kerstin Fehre, “CEO Succession and the CEO’s Commitment to the Status Quo,” *Business Research* 12 (2019): 355, accessed December 1, 2019, <https://doi.org/10.1007/s40685-018-0064-4>.

<sup>24</sup> Kevin Eikenberry and Guy Harris, *From Bud to Boss* (San Francisco, CA: Jossey-Bass, 2011), 29, Kindle.

support. However, one offers high-level guidance for long-term development, while the other helps provide a more immediate improvement in targeted areas.<sup>25</sup>

Therefore, it is important to guide the participants in this project research to understand the difference between mentoring and coaching. During a transition, there has been more coaching than mentoring.

John Adair states, “A mentor is a guide, a wise and trusted counselor. The word comes from Mentor, a friend of Ulysses entrusted with the education of his son Telemachus. It was his bodily form the goddess Athene, according to the story, assumed when she accompanied Telemachus in his search for his father. Homer probably chose the name because it echoes a Greek root meaning remember, think, counsel.”<sup>26</sup> A critical aspect that is missing even if a succession plan is in place is mentoring.

Michael J. Shanlian, in his dissertation “Transformational Leadership in Church Revitalization,” makes a profound statement, “in a word, a leader is a mentor. No man is an island. Every leader has been influenced either directly or indirectly by someone. Mentoring is a cyclical process; a leader is either mentoring or being mentored. Sharing one’s experiences with a subordinate or colleague empowers the mentor and the one being mentored. Leadership is a flesh and blood business. A leader must understand basic human needs and what motivates people to follow.”<sup>27</sup> Leaders in RMBC tend to operate independently of each other at times and often struggle with burnout.

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<sup>25</sup> F. John Reh, “Understanding the Role of a Mentor,” accessed November 24, 2019, <https://www.thebalancecareers.com/a-guide-to-understanding-the-role-of-a-mentor-2275318>.

<sup>26</sup> John Adair, *How to Grow Leaders: The Seven Key Principles of Effective Leadership Development* (Philadelphia, PA: Kogan Page, 2009), 98.

<sup>27</sup> Michael Shanlian, “Transformational Leadership in Church Revitalization: A Study of Heights Church in Beech Island, South Carolina, 2013” (PhD diss., Tennessee Temple University, 2013), 26.



To draw a closer understanding of the business and adaptive leadership theory using mentoring as a tool, a look at the article, “Closing the Divide: Theory and Practice in Mentoring,” by Lisa Ehrich, Brian Hansford, and Lee Tennent shares some valuable data that will aid this project. They began their research in the field of mentoring:

We began our preliminary investigations by examining the outcomes of mentoring for mentors, mentees and the organization. It became apparent that there was considerable variability in the findings from studies that hindered the making of valid inferences about mentoring arrangements and programs. Two types of data were identified and code – factual and descriptive data. Factual data comprised year of publication, source, sample size, and data collection technique employed. Descriptive data comprised the reporting of positive and negative outcomes associated with mentoring programs. The career dimension of mentoring focuses on external career progress attributes such as sponsorship, coaching, protection, visibility, and exposure. The framework consisted of three levels. The first level identified a continuum of mentoring that viewed it as being highly structured at one end, and more process-oriented or negotiable at the other. The second level was the adoption of a human resource development perspective to define and address relevant mentoring issues. The final level of the model incorporated four paradigms underpinning organizational analysis. The culmination was a three-tiered model to assist human resource developers understand mentoring from a practical and theoretical perspective.<sup>28</sup>

## **Conclusion**

Business and adaptive leadership theories have been presented. This theory's research found it is necessary to focus on the following: what methods are relevant that will aid in creating an adaptive leadership model? What are the anticipated challenges in the implementation of an adaptive leadership model in the context?

First, the importance of a new leadership model is necessary for RMBC to grow in this post-modern culture. Barensten shares, “to remain vital; organizations need to enhance their ability to adapt and innovate by flattening their hierarchy, empowering

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<sup>28</sup> Lisa C. Ehrich, Brian C. Hansford, and Lee Tennent, “Closing the Divide: Theory and Practice in Mentoring,” ANZAM 2001 Conference, December 5-7, 2001, Auckland, New Zealand.

people within peer-to-peer relationships creating multidisciplinary teams that function across old departmental boundaries and adopting a participative style of management.”<sup>29</sup> This thought will be a crucial step with the current leadership structure and the history of operating in a hierarchy structure. Adaptive leadership would be a new concept for membership.

The time of developing an adaptive leadership model is crucial. The challenge is based upon the leadership style of each leader. Georgescu refers to this challenge when he shares that differences come from the personality traits, the professional experience, and the training of these people. The seven leadership styles, he explains, will help determine the current leader’s characteristics and therefore dictate the time of implementation of this theory in the context. Bien, Marion, and McKelvey also share some complex leadership issues to consider adaptive leadership, administrative leadership, and enabling leadership. All of these issues affect the relationship with the organization's bureaucratic administrative functions.

Due to the complexity of implementing the business and adaptive leadership theory in this study's timeframe, modifications will be necessary. The model will include a review, assessment, analysis of the current system, practices, and policies of RMBC relative to leadership through questionnaires and direct study. The model will consider the vision and mission to determine if policies and training align. If determined to be out of alignment, implementing a new system, practices, and procedures may be warranted.

The Multifactor Leadership Questionnaire (MLQ) assessment tool will be utilized to assess leaders and potential leaders to identify if the context's leadership practices are

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<sup>29</sup> Barensten, “Church Leadership as Adaptive Identity Construction,” 50, accessed November 4, 2019, ATLA Religion Database with ATLA Serials, EBSCO Host.

conducive for the transition of leadership. The assessment alone will not be the determining factor for forming the new model but will provide a view of what is necessary for implementation. Regardless of the outcome of the assessment, it is paramount that a mentoring model of the transition of leadership is established for the future growth of the context based on the theory and practice.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

After three years of extensive research and engagement on this doctoral project's subject matter, I now have the opportunity to share the results. The purpose of this final chapter is to summarize the process and present my findings over the last three years. This project's foundation is built on four foundations: biblical, historical, theological, and interdisciplinary. Each of these foundations were essential and helped form a solid framework for this project. In the first step, I will begin by sharing how I arrived at the project implementation point, followed by sharing the chosen methods used in the implementation. Thirdly, I will present a detailed account of the project's performance, and fourthly, I will show an analysis of the summary of learnings. Finally, I will offer a final observation relative to the stated hypothesis to determine if the project worked, discuss why or why not, and forecast future study.

We began this research with a self-assessment and an assessment of my context to evaluate the need for both. After careful evaluation of my ministry journey and the context's historical and social make-up, there was an underlined need for leadership development identified. The central theme that arose out of my context and ministry journey was a consistent lack of leadership mentoring, which caused frustration and ministry stagnation whenever a leader needed to be replaced. The author's central question was, would the leadership and the congregation of RMBC be receptive to a new

leadership model and be acceptable to change how leaders are replaced without RMBC becoming disenchanted with a new process? This project helped determine for RMBC to continue to progress in ministry, a change of culture was necessary to prepare new leaders for the future.

The research showed that if a change in the culture occurs, implementing a leadership mentoring model within RMBC was necessary. To guide my doctoral project, a working theme and hypothesis were needed; therefore, the emergence of the theme "Developing a Mentoring Model for Leadership Transition in a Post-Modern Generation" was a key component. The theme was ideal for the needs of RMBC and the experience and interest of the author. The hypothesis was formed around a preaching series on leadership transition, casting a vision plan, training modules on leadership transition for church leaders, providing the necessary tools, and empowering leaders to become creative in implementing ministry strategies for a transition.

The first step was to align the project with a biblical foundation to initiate the investigation. It was necessary to have a biblical text that presented a model of leaders being mentored for leadership transition between two generations. The passage would be helpful for the leaders of RMBC to understand the need for mentoring and transitioning of leaders while maintaining the forward progress of the ministry. After an examination of various texts, Numbers 27:12-23 was chosen for further investigation. The selected passage revealed a need for a leadership transition, and the leader chosen to be the successor was a mentee of the current leader. The passage provided an inside look at the maturity of a leader who wanted someone to replace him with someone he was

mentoring; therefore, ensuring the people's forward progress. Although the leader wished to have input in the next leader, he waited for divine confirmation before proceeding.

Secondly, we presented a historical foundation for the project that had proof that the project was applicable. We discovered that the same issues that face ninety-eight percent of churches within the National Baptist Convention, USA, Inc. regarding leadership succession in previous generations are still prevalent in this post-modern generation. The research showed that the democratic voting system dynamics had been a deterrent in leadership succession within the African American Baptist church. The research revealed that leadership transition is not an easy process. It also revealed that God must be the one who prepares both the senior leader and the new leader for a transition. Questions that arose were: What is the senior leader's responsibility to prepare a new leader to transition into a leadership position? Are the people willing to support the new leadership model? The research has provided some answers to these questions.

Thirdly, the task was to engage the theological theme of ecclesiology and show a practical and transition of theology that would guide the project for a leadership transition at RMBC. To accomplish this, we recognized that it was necessary to research various authors' views relating to ecclesiology to establish a theological foundation for mentoring within the African American Baptist church. We looked at the theological foundation of the African American Baptist church's historical viewpoint and how it affected today's church leadership culture. We discovered that leadership is essential to the African American Baptist church; while there are some foundations for pastoral succession, mentoring leaders for effective leadership transitioning is a missing key. As RMBC focuses on leadership mentoring, Henry Allen raised two questions that helped to

conclude the importance of gathering perspectives from potential new leaders to ensure that mentors know the mentees' needs.

In many of the ecclesiology models, the research showed that the church emphasized a pastor or minister guided church leadership structure with other leaders serving in complementary roles. While mentoring focuses on the need for change, it also has to consider individuals' spiritual growth. This practical theology model informed me that it is essential for leaders involved in leadership mentoring to embrace the need to hear God's voice in understanding their purpose. The research consistently points to God as the one who preserved previous leaders to serve many years. God is the one who gives leaders the wisdom to mentor new leaders for a transition.

Fourthly, the task was to compare an interdisciplinary model. To accomplish this, we researched various business and adaptive leadership theories that would help develop a model for RMBC. In defining this interdisciplinary model, we took several approaches. One was to define adaptive leadership. We discovered that many organizations have found it necessary to adapt to cultural and social changes globally. The traditional forms of hierarchical and autocratic leadership needed to make changes to survive the cultural shift. With this cultural shift, the style of leadership is required to change, as well. The second step of this model addressed transition. This model pointed out a prepared succession plan in most businesses implemented in times of leadership change. Unlike many of our churches, these business models do not wait until an individual retires or is no longer available to serve before having a successor in place. The models also showed that most of the difficulties related to change were more internal than external.

The third step of this model focused on mentoring. The research revealed that while mentoring is a crucial component in the business context, it is a missing component in the church, particularly the African American Baptist church. Mentoring consists of longer-term relationship building between individuals focused on the support and growth of the mentee. Therefore, a regulated timeframe for the outcome of a mentoring model for this project requires implementing a small leadership segment to measure results. The option is to implement a model to a larger group of leaders for a transition beyond this study's timeframe.

Lastly, after a thorough systematic view of the biblical foundation, the research supports the mentoring model for leadership transition. The historical foundation chapter revealed that there are challenges to traditional leadership structures in accepting a transition mentoring model. Thirdly, there are oppositions to change through theological views, but the interdisciplinary model revealed successful mentoring models useful in shaping this project.

From the above research, we created six leadership modules: Theology of Mentoring, Biblical Models of Mentoring, Mentoring Relationship, Mentoring Relationship With the Mentee, Mentoring Relationship Mentoring the Mentee to Establishing Goals, and Resources for the Mentor's development. These modules will be explained thoroughly in the implementation section. The six modules were presented over a six-week timeframe. After each class, the participants were administered a class evaluation to give the instructor input on the presented material's effectiveness.



## **Methodology**

This project's goal was to present my hypothesis that a mentoring model for leadership transition can help change leadership culture in RMBC and other African American Baptist churches. The foundational chapters were essential to this research, but input from those involved in the project was vital.

This study was quantitative, utilizing pre-and post-surveys, six class modules, class evaluations, and a personal interview questionnaire with participants. The initial intent was to present the modules to the participants in a face-to-face setting. After a discussion with professional associates, it was recommended that modifications needed to be implemented due to the worldwide COVID-19 pandemic. All classes were transformed into a virtual zoom format. Context associates agreed that the virtual format was best to allow for maximum participation. The initial module was implemented on September 10, 2020 and concluded on October 22, 2020.

Data for the project was collected via three means. The participants were issued an identification number for the surveys to ensure anonymity and match each set. Surveys and class evaluations were administered electronically. Each participant was asked to complete the pre-survey before the first module. Following each module's conclusion, participants were asked to complete an assessment of the class material and the presenter's ability to present the material clear and concise. A post-survey was given to the participants upon completion of the last module.

Upon completing the final module and the post-survey, I conducted interviews with each participant to gain information on the module's impact personally and gain insight into further implementation with RMBC. The feedback received was encouraging.

While the participants were not sure how the classes would impact their leadership roles, the new mentoring model provided optimism. They believed the new model would positively impact RMBC for years to come.

The professional associates suggested narrowing the number of participants to ten to measure the hypothesis effectively. During a meeting with RMBC leaders, I shared the need for participants to create a new ministry model. Ten volunteers made up this group, six men and four women. The participants ages ranged from thirty-five to seventy-seven.

I chose the workshop method to allow the participants to engage in open dialogue. The workshop model was useful because it allowed an opportunity to share different leadership examples from both secular and biblical models. These examples helped the participants see how the new model could potentially impact RMBC. Some of the participants were retired professionals, to reflect on the importance of that experience and parallel it to their church leadership role helped them understand the reasoning for creating a church model.

### **Implementation**

The original dates of June 1, 2020, through August 1, 2020 for implementation had to be modified because of the COVID-19 pandemic. The pandemic brought new challenges in moving the ministry context of RMBC to an all-virtual format that we needed to overcome before implementation. These modifications did not negatively impact the project but allowed the participants to focus more. After a discussion with the participants, they remained committed to participating in the project.

The subject of mentoring for leadership transition is not a topic that is discussed among the leadership ranks of RMBC. Most leaders feel a lifelong obligation to serve in a designated leadership role until death, or significant illness prevents them from actively serving. When there is no plan for a leadership transition, the potential for discontinuity and dissatisfaction emerges.

The professional associates' advice was to narrow the project focus. The initial intent was to preach a sermon series from the book of Numbers chapter twenty-seven to the entire congregation that would parallel each module's teaching. The sermon series would cover the biblical principles of leadership mentoring and transition through an exegetical approach to the text. The pandemic crisis and the overall tone of social unrest within our community caused us to postpone implementing that segment following the project's completion.

Lastly, professional associates believed that the modules would allow the participants to engage the subject better and provide feedback to critique future presentations. It also provided a better opportunity for data collection with only a few participants rather than the entire congregation.

The discussed above modifications were not a part of the candidacy review packet because it had already been submitted. The project proposal was submitted for approval to the Institutional Review Board (IRB) after the candidacy review. Once again, there was an impact of COVID-19 on the UTS faculty, which required them to modify their work schedules. Ultimately, this modification caused a delay in receiving approval. Following the fall intensive in late August 2020, project participants were given a schedule to begin implementation. Prior to the first module, an electronic pre-survey was

sent to participants for completion. The modules were conducted on Thursday evenings starting September 10, 2020, virtually through zoom with me and the ten participants. We allotted one hour and thirty minutes for presentation and feedback. Below are module topics and lesson plans.

The first module was on the “Theology of Mentoring.” The participants were excited about the opportunity to learn a new method of leadership. We presented definitions of various mentoring terminology associated with mentoring in general. In the first thirty minutes of the class, we also discussed the mentor and mentee's purpose and their specific responsibilities in the organization's growth. The second half of the presentation focused on the importance of setting the mentor and the mentee goals. One instructional objective that was noted is that at the end of the lesson, participants defined mentoring terminology and identified various mentoring obstacles. As it relates to the evaluation and assessment, participants provided verbal feedback and completed a class assessment. As we ended the class, the participants were excited about the session and eagerly awaiting the next one.

The second module topic was on “Biblical Models of Mentoring.” The presentation focused on leadership principles from the Book of Numbers, chapter twenty-seven, which explained Moses and Joshua's mentoring relationship. We also presented other Old and New Testament examples of mentoring relationships to show the contrast of mentoring styles in the Bible. The participants were aware of the biblical examples but had not viewed them as a mentoring relationship. The instructional objective noted was at the end of the lesson, participants identified biblical examples of mentoring in Numbers chapter twenty-seven (our selected biblical foundation) and other Old Testament and

New Testaments passages. Regarding the evaluation and assessment, the participants provided verbal feedback and completed a class assessment.

The third module focused on “Building a Mentoring Relationship with the Mentee.” The participants were introduced to planning and defining a mentoring relationship, which included communication, expectation, and realities. The topics of discussion centered around identifying common problems that surfaced in a mentoring relationship and keys to building a successful mentoring relationship. The participants who had not been a mentor before this module brought out many questions for discussion. The noted instructional objective that was presented at the end of the lesson, the participants identified a relationship between mentor and mentee and keys to being an effective mentor. For the evaluation and assessment, the participants provided verbal feedback and completed a class assessment.

The fourth module's discussion was around the theme “I'm A Mentor, Not A Coach.” The group discussed the practice of mentoring, reviewing non-biblical mentoring models, evaluating coaching versus mentoring models, and steps to help the mentee set goals and or discover their intentions. Some participants recognized previous leadership roles they had not been mentored but coached. The instructional objective was at the end of the lesson, participants knew the difference between mentoring and coaching and setting goals as mentors. For the evaluation and assessment, the participants provide verbal feedback and completed a class assessment.

The fifth module focused on “Mentoring the Mentee in Establishing Goals.” The group discussion integrated the mentee into the new roles, reviewing the mentee's formation to include personal worship, spiritual gifts assessment, developing

relationships with other leaders, developing relationships with the congregation as a leader, and personal stewardship. The instructional objective was at the end of the lesson, participants knew the mentor's responsibilities and created a personal development plan. As it relates to the evaluation and assessment, participants provided verbal feedback and completed a class assessment.

The sixth module primarily focused on providing “Resources for the Mentor's Development.” This module consisted of creating a personal development plan, developing a schedule for week by week, mentoring overview and the mentor's individual goals. The instructional objective was at the end of the lesson, participants explored resources for further development as a mentor. They also set personal goals for self-development and created a time management template when working with a mentee. For the evaluation and assessment, participants provided verbal feedback and completed a class assessment.

After completing each module, the participants submitted a course assessment for gathering data on the course material's effectiveness and presentation. Further data collection took place with the post-survey and individual interviews with each participant. Although the participants took the modules virtually, I conducted the interviews safely at the context site. The data collected were ten pre-surveys, sixty class assessments, ten post-surveys, and ten participants' interview questionnaires.

### **Summary of Learning**

The hypothesis emerged through the research for this project: if a preaching series on leadership transition, casting a five-year vision plan, and training modules on

mentoring leadership transition are implemented, it will change the culture for leaders and the church as a whole. Due to the time frame of project implementation, we narrowed the focus to set measurable goals to measure the modules' effectiveness in proving or disproving the hypothesis.

The goals were to have the participants understand the functions of a mentor, and their roles in developing a mentoring relationship with mentees to prepare them for the transition in potential leadership roles in RMBC. The modules were designed to address these areas of focus. The pre-and post-surveys, class assessments, and interview questionnaires were tools to measure the goals. This section will describe the outcomes of the participants based on the tools used. The results will be used to either prove or disprove the hypothesis.

First, we summarized the project surveys that provided a measurement of the participants' understanding of the goals. Secondly, we analyzed the module assessment as a secondary measurement of the project goals. Lastly, we provided an overview of the participants' interview questionnaires and their responses regarding the project's subject.

The project survey contained fifteen questions to measure the participants' understanding of mentoring and their leadership styles. The participants received the first survey before the first module and after the last module. The data showed ten participants completed the pre-survey and nine participants completed the post-survey. The surveys were administered electronically, and below are the summarized results.

*Question one: I would like to become a mentor.*

There were eight out of ten participants who responded yes and two who answered no. After implementation, the results changed slightly, with seven responding yes and two responding no, and one did not respond.

*Question two: I have been a mentee.*

The participants almost split on this question, six stating yes and four stating no. Following implementation, one respondent changed their response to yes, two remained no, and one did not respond.

*Question three: I have the skills necessary to mentor.*

The results were surprising. Nine participants responded yes and one responded no. The results did not change much after implementation, with eight remained a yes, one remained no, and one did not respond. This question was designed to measure their skill level.

*Question four: I understand the role of a mentor.*

With the pre-survey, nine participants responded yes and one no. The post-survey revealed the yes responses remained the same, with one changing from no to no response.



*Question five: I am confident I can lead mentees in transition.*

The participants' responses indicated a high level of confidence in meeting this goal. Only one participant changed from a yes to a no answer and one did not response on the post-survey.

*Question six: I have been provided the necessary training to be a mentor.*

Eight out of ten participants indicated yes, and two stated no during the pre-survey. One participant changed from a no to a yes after implementation. The results changed to nine yeses and a no response.

*Question seven: I am confident I can adapt to a new leadership style.*

In the initial response, all ten responded, yes; however, this number changed slightly after implementation. One respondent changed their response to no with one no response. This question was designed to measure their adaptability.

*Question eight: I believe mentoring will be effective for church growth.*

The responses were encouraging. All ten responded yes in the pre-survey, and the answers remained the same in the post-survey with only one no response. The question was designed to measure their thoughts on church growth and their perceived response from the congregation.

*Question nine: I believe the congregation will accept a leadership mentoring model.*

Again, all ten responded yes in the pre-survey, and nine out of the ten responding yes in the post-survey with one no response. The question was designed to measure their thoughts on church growth and their perceived response from the congregation.

*Question ten: I am motivated to be a mentor or a mentee.*

Ten responded with a yes answer on the pre-survey, and that number remained the same on the post-survey except for one no response. Question ten was designed to measure their motivation for learning a mentoring model.

*Question eleven: I am motivated to learn new leadership models.*

The answers to this question are the same as the previous question. Questions ten was designed to measure their motivation for learning a mentoring model. The next four questions measured how the participants saw themselves as a leader.

*Question twelve: I communicate ideas to others well.*

The responses to this question showed the participants would share the new model with ease. In the pre-survey, nine responded with a yes answer and one no. The post-survey remained the same for yes with the one change from no to a no response.

*Question thirteen: I am satisfied with my current role as a leader.*

Eight of the respondents indicated yes, with two no answers in the pre-survey. After implementation, the number of yes increased by one, with one no response.

*Question fourteen: Others see me as a mentor.*

The responses changed significantly after implementation. The pre-survey revealed nine yes responses with a no response; however, the answers changed in the post-survey with six yes responses, two no responses, and one no response.

*Question fifteen: Others seek me for leadership advice.*

The answers to this question had only eight who responded yes in the pre-survey with two no answers. One participant changed their response from a yes to a no in the post-survey, with two responses remaining no.

The second part of the implementation included the presentation of six modules, followed by an assessment. The assessment for each module asked the same five questions with a yes or no answer. The goal was to measure the module material's comprehension and the presenter's effectiveness in presenting the material. The assessments questions included the following:

1. The presenter connected the course title directly related to learning the objectives.
2. Leadership mentoring principles were connected to the course title.
3. The principles of leadership mentoring outlined in the course could be implemented in my ministry assignment.
4. The class met my expectations.
5. And finally, the instructor was clear in explaining the subject matter.

The participants were asked to complete the assessment upon completing each module and submit their responses electronically. The participants' answers did not vary; they all

answered yes to each question on all six modules. The answers caused us to presume the presentation of modules accomplished its goals.

The third measurement we used was an interview questionnaire for each participant. The questionnaire focused on their leadership views and their responsibility as a leader. The questionnaire gave a perspective of the participants' motivation and skill level in carrying out the mentoring model for a leadership transition. The participants' responses are identified with a number as participants one through ten.

*Question one - Do you provide others with assistance while they are performing a task?*

Participants two and three answered; they frequently assist in ensuring the task is completed timely. Participants one, six, eight, and ten answered they helped but not often. Participants five and seven answered they assisted once in a while after the task commences. Participant four answered they were more willing to assist but not necessarily expecting anything in return. Participants two and three shared the same answer. They expressed it because their background as former government supervisors influenced their answer to this question. Perhaps, that experience led to their responses.

*Question two - How do you handle critical questions from those you lead?*

Participants two, three, and ten stated they use questions as teaching opportunities. Participant seven said they were unsure, although they had been a leader both on their job and in the ministry. They were not sure how to respond to this question. Participants one and nine both stated they have only had few occurrences where they have had to deal with this issue. Participants five and six stated, sometimes they deal with

it, and other times they do not. Participant four was the only one that said it was something they preferred not to deal with unless it became an issue.

*Question three - When is an appropriate time to intervene in a problem?*

Participants one, five, and ten stated they wait to see if the problem will work itself out before intervention. Participants four and eight said they are prone to intervene only if it is a major problem. Participants six and seven said, sometimes they step in and other times they may not. Participants two and three answered they do not wait until it becomes a significant problem; they intervene right away. Participant nine was unsure about how they would respond.

*Question four - Do you allow mistakes and other irregularities to change the standard of the expected outcome?*

Participants two, three, five, and six revealed that it happens but not often. Participant four said, they did not allow mistakes to keep them from staying on task. Participants seven and nine stated they were unsure. Participants eight and ten said it happens sometimes, but once they recognize the issue they address it to get back on track.

*Question five - Do you get involved when critical issues arise?*

Without hesitation, participants two, three, four, five, and nine said they believed that a leader needed to get involved as soon as possible to prevent a significant problem. Participants six, seven, eight, and ten said once in a while or when called upon; participant one gave the most surprising answer stating not as often as they should.

*Question six - Are you comfortable sharing your values and beliefs with others?*

It was not surprising that participants one and two said they were comfortable, as they are more expressive than the other participants. Participants eight and ten answered as expected; they do it often. The other participants, three, five, six, and nine, do it sometimes, depending on the setting. Participants seven and four stated they sometimes do but are most comfortable only when they know an individual.

*Question seven - Are you present or absent when needed?*

Overall, the answers were not shocking because of all of their commitment to the ministry. Most participants answered they feel they are present when required, except for participant four. Participant four thought they were present when they were asked but unsure if they were every time they were needed. Participant seven indicated sometimes.

*Question eight - Do you seek advice from others to gain a different perspective when solving problems?*

Participant eight answered not at all because they were new to being a ministry leader and were not sure how to respond at this time. As expected, participants two and three stated they seek advice to help solve any issues early on. Participants one, four, five, six, and ten responded they often seek advice from other leaders. Participants seven and nine said they do not do it as often as they should.

*Question nine - Do you share the vision with optimism to others?*

The most confident response came from participants one, four, six, and ten, stating they frequently shared the vision with others. Participants three, five, and nine responded they believed they reasonably shared the vision. Participants four and seven responded, they share the vision sometimes but not as much as they should as a leader. Their answers were expected because they are reserved in their approach to leadership.

*Question ten - Do your team members feel a sense of pride being connected to you?*

Participant four stated they were not unsure. Participants one, two, three, and six said their team members had expressed gratitude for being on their team. The remainder of the participants, five, seven, eight, nine, and ten, had similar responses by stating it has happened but not often.

*Question eleven - Are you clear in communicating with your team the goals you want to achieve?*

Participants one, two, three, six, and ten were confident that they communicated well with their team. Participants five, seven, and ten stated most of the time, they believed they had communicated effectively. Participants four and nine each said they share at the beginning but needed to improve throughout the task.

*Question twelve - Do you wait for things to go wrong before you take action?*

Each of the participants, without hesitation, stated they do not wait before they take action. This question was the only question that all the participants answered the same.

*Question thirteen - Do you talk with enthusiasm to your team about your goals?*

Participant number eight was unsure about their answer; they did not believe they were considered to be a motivator. Participants two, seven, and nine states they did it quite often. The remainder of the participants all responded, saying they sometimes did it, but it was something they needed to work on.

*Question fourteen - Do you share with your team the importance of having a purpose?*

Participant nine was the only one to state they were unsure if they did or not. Participants four and seven said they sometimes do. Participants five, six, and eight noted they often emphasize it with their team. Participants one, two, three, and ten, stated it was ongoing because it keeps their team motivated.

*Question fifteen - Do you reward your team for reaching the stated goals?*

Again, participant nine was unsure of how to answer. Participants seven and eight said, sometimes they do, and sometimes they do not. Participants one and four stated they reward their team often. Participants two, three, and six stated it was ongoing, not just after a task.



*Question sixteen - Do you believe in making a change when things are going well?*

This question is central to implementing a new model of ministry. Participants eight and nine stated they believed that if it is working, why change. Participants one and five responded was once in a while change is needed. Participants three, seven, and ten said, sometimes but not too frequently. Participants two, four, and six stated changes are necessary because people and times change.

*Question seventeen - Are you willing to make sacrifices for the good of the team?*

Participant four's answer was sometimes, they are a team player and always put others before them. The responses from participants one, five, seven, and nine were not surprising; they were willing to sacrifice as needed. Participants two, three, six, and ten responded they frequently make sacrifices and believe that it should be ongoing as a leader.

*Question eighteen - Do you treat your team as individuals or as a group?*

Participant two stated sometimes they treated someone as an individual but mostly as part of the group. Participants four, five, seven, and ten said they do it often depending on the circumstances. Participants two, three, six, and nine responded they deal with someone as an individual first, then as a group member.

*Question nineteen - Do you treat your team in a way that builds respect for you?*

Participant seven said they think they do but was unsure. Participants four and five stated they attempt to but believe it up to the individual if they respect them or not. The remainder of the participants said it was something they try to do ongoing.

*Question twenty - Do you concentrate a lot on dealing with mistakes, complaints, and failures?*

Participant eight stated they spent a lot of time trying to fix shortcomings. Participant ten expressed a similar view but did say it was not as often as perhaps they should. Participants one and seven stated sometimes, but it did not consume them. Participants four and six stated once in a while. Participants two, three, five, and nine said they understand they will make mistakes and have complaints and failures but did not concentrate their full attention to deal with it.

*Question twenty-one - When making decisions, do you think about the moral and ethical consequences of your choices?*

Participant four said it was something they thought about but less frequently. Participants six and seven answered sometimes it bothers them; but they were comfortable with their decisions. Participants one, five, and nine said, it was something they thought about often, which was expected for one and five due to the occupation. Participants two, three, eight, and ten responded that it was always at the forefront of their decisions.

*Question twenty-two - Do you display a sense of authority in your leadership?*

Participants two and seven stated they did not believe they do. Participant two is a senior leader, and participant seven is a new leader, yet they answered with the same response, and participants three, five, and nine stated they do at times. Participants four, six, and ten responded it was not something they often do. Participants one and eight are the two most outgoing participants, stated as a leader, it is necessary to display authority.

*Question twenty-three - Do you avoid making decisions as a leader?*

Eight out of the ten participants stated they do not avoid making decisions. Participant seven said although they have to make decisions on the secular job, they have not had to do so in ministry yet; and they were unsure how to answer the question. Participant two stated they do at times because they preferred to discuss with others before making a decision.

*Question twenty-four - Do you believe it is important to consider the different skill levels of individuals on your team?*

Participants two, three, five, six, and eight said they do it often because they believed that individuals should be treated differently but as part of the team. Participants seven, nine, and ten said it is something they consider when evaluating individual performances. Participants one and four stated individuality should be limited only because when it comes time for a team effort, individuality should be put aside.

*Question twenty-five - Do you strive to help others develop their strengths?*

Participants one, two, six, eight, and ten said it was something they frequently do because they looked at individuals' strengths and attempted to build on them.

Participants three, five, and seven said do it to build confidence in the individual.

Participants four and nine said sometimes but did not consider themselves strong in this area.

*Question twenty-six - Do you make suggestions to your team to look at things from different perspectives to accomplish the goals?*

Participants one, two, and eight remarked that they felt a need to motivate their team to be innovative to accomplish tasks. Participants three, four, five, and seven said it often brings excitement to the team. Participants six and nine each said although they do it, it was not something they do naturally.

*Question twenty-seven - Do you ever delay in responding to critical questions?*

As a potential mentor, this is an essential question in developing mentees. Participants two, three, four, six, seven, eight, and ten all said, not at all. Participants one and nine responded with sometimes, but it was not often they did. Participant five responded if they delayed, it was to gather more information.

*Question twenty-eight - As a leader, do you think it's essential for your team to a collective awareness of the mission?*

Once again, participants one, two, three, four, and ten said the mission's importance is always the topic of discussion with their team. Participants five, six, seven, and nine said it was something they discuss with their team. Participant eight stated they understand mission is critical but did not emphasize it enough.

*Question twenty-nine - Do you show gratitude to your team when expectations are met?*

Participants one, two, three, five, and eight said it was something they often did because they believed in rewarding individuals and the team when goals are met or exceeded. The remaining participants responded they did it but not on a rewarding basis.

*Question thirty - Do you assure your team that goals will be achieved?*

Participants one, two, eight, and ten said they believed if you motivated your team, they would achieve goals. Participants three, four, five, and six said they do mostly on an individual basis. Participant seven said, sometimes, mainly because they are new to leadership. Participant nine stated they did not do it often but did express they are goal-oriented for the most part.

*Question thirty-one - Are you effective in helping your team meet the needs of the required job?*

Participants two, three, and six expressed the importance of ensuring team members had what it takes to be effective in their job duties. Participants one, five, eight,

nine, and ten said they did but need to improve in this area. Participant four stated, sometimes, while participant seven stated they did not answer this question.

*Question thirty-two - Do you seek different methods of leadership that improve your skills?*

Each of the participants were a little hesitant to answer this question but responded as best as possible. Participants two, eight, and ten said they often sought new methods of leadership for self-growth. Participants one, three, four, five, six, and nine stated they sought new approaches, mostly if suggested. Participant seven said they do sometimes but needed guidance in this area.

*Question thirty-three - As a leader, do you motivate your team members to go beyond what's expected?*

Participants one, two, six, and eight stated they believed they motivated their team to exceed their goals. Participants three, four, five, and ten responded that they always perform beyond the expected end. Participants seven and nine stated they felt that it is hard getting someone to go beyond what they know is expected of them.

*Question thirty-four - Are you effective in presenting your team's ideas to senior leadership?*

Most participants showed confidence in their answers except for participant nine, saying they are not always confident. Participants two, four, six, eight, and ten each said

they are confident in expressing their team's ideas. Participants one, three, five, and seven said they did it although it was not comfortable doing.

*Question thirty-five - Do you believe your work with others is satisfactory?*

All participants once again showed confidence in their answers. Participants two, three, seven, eight, and nine said they believed their work is sufficient. The remainder of the participants, one, four, five, three, and ten said they thought their work is acceptable but expressed it may fail at times.

*Question thirty-six - Do you have a desire for others to succeed?*

Participant three was unsure of an adequate answer regarding this question but did admit they wanted others to succeed. Participant nine said they fail at showing it at times but did want others to succeed. The other participants were more-sure about their responses. Participants four, six, seven, and eight said they are motivated when they see others succeed. Participants one, two, five, and ten each stated it was something they needed to show more.

*Question thirty-seven - Do you believe you are helping the organization meet its goals?*

Participant nine said they believe they are helping but was unsure. Participants two and seven said they attempt to but not always. They were not sure if they were meeting the requirements when asked why they gave that response. Participant one said they did not always meet the expectations, but they do attempt. Participants two, three,

five, six, eight, and ten responded they are continually seeking to meet their responsibilities requirements.

*Question thirty-eight - Do you motivate others not to give up?*

This question reveals their ability to encourage others. Participants two, four, six, seven, and eight said they make a special effort to encourage their team members. Participants three, five, and ten said they often encourage their team, but it was not something they did consistently. Participants one and nine said, although they attempt, they did not view themselves as great motivators.

*Question thirty-nine - Do you believe that your team is effective?*

Participant nine responded they need feedback to know if they are leading a group effectively. Participant seven said they feel they are at times. Participant three stated they believe their team is sufficient but not sure if it because of them. Participants one, two, four, six, eight, and ten responded they believe they lead a highly effective team.

*Question forty - Do you consider yourself a Mentor or Coach?*

As mentors, this question helps me know if the participants understand the difference between the two. Participants one, two, seven, and ten said they believe they are more of a coach than a mentor. Participants three, five, and six responded they view themselves more of a mentor than a coach. Participants four and eight said they did not necessarily see themselves as either at this time. Participant nine stated they needed improvement in this area as they feel this is an area of weakness.



## **Conclusion**

This project aimed to help the leadership of RMBC adapt to a mentoring model for leaders to transition and assist other ministries. Following a long-term leader comes with particular challenges, but when that leader is willing to mentor a new leader, there is a benefit to the congregation.

After twenty-eight years of serving as a church administrator, senior pastor, and moderator, I began this Doctor of Ministry journey. Having preceded and succeeded others sometimes in turbulent transitions sparked a desire to study, research, and evaluate transition models that would vastly improve the way leaders are mentored and prepared for a transition in the church. This desire led to a review of my spiritual and professional journey, and after performing a contextual analysis of RMBC, the synergy of the two emerged. RMBC and other African American Baptist churches have been in what seems to be a never-ending cycle of leadership change only after a conflict or death. The church has been paralyzed with this leadership model and needed to transition to a mentoring model for a leadership transition to prevent stagnation. The Blackabys propose several reasons why people are opposed to change:

- People are reluctant to make personal changes
- People find it difficult to keep pace with change
- People prefer the status quo
- People naively hope things will get better
- People do not see the need for change
- People believe it is too difficult to mobilize their organization to change.

If there are any time leaders must be sensitive to organizational culture, it is when they attempt to initiate change.<sup>1</sup>

During this process, I learned a lot about myself as a leader. I realized that I had benefited as a minister from mentoring from my pastor and other senior pastors. Still, that same relationship was a missing component for lay leadership in RMBC. From this, we hypothesized that a preaching series on leadership transition, casting a vision plan, training modules on leadership transition for church leaders, providing the necessary tools, and empowering leaders to become creative in implementing ministry strategies for a transition.

The hypothesis guided the investigation for this project. First, we needed to determine a biblical foundation because the word of God is the foundation for our ministry. After a prayerful search of the scripture, our investigation led us to the Book of Numbers, the twenty-seventh chapter. The study of the passage revealed Moses' desire to have someone replace him whom he had mentored. Moses did not want to leave a void when his time was up and asked God to recommend Joshua succeed him, so Israel would not be without leadership. Moses' orderly transition to Joshua would be a guide for implementing a useful mentoring model for the transition of leadership in RMBC.

The second approach in the investigation was a historical study that would support the project. There are models of pastoral leadership transition; however, historically, in the Baptist church, leadership succession has been done through a voting process following a death or church conflict. The research revealed a democratic system of voting in African American Baptist churches passed down from its national bodies,

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<sup>1</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leader: Moving People on to God's Agenda* (Nashville, TN: Broadman and Holman Publishers, 2001), 279.

particularly the National Baptist Convention, USA, Incorporated. The transition of the African American Baptist church experience is reflected throughout history as far back as the Post-Civil War. In the twenty-first century, there has been a paradigm shift in leadership versus previous generations. The new leader must understand the current climate of the church's history. The church cannot move forward if the congregation does not know where they are going.

The third investigative task was to research mentoring leadership transition, theologically. The research revealed ecclesiology could provide a lens to view mentoring in the African American Baptist church setting. Although mentoring was a neglected factor in the church over the years, it seems to be gaining some momentum. However, many scholars agreed that mentoring was a missing component of the effective transition of leaders. The project's goal was to provide a paradigm that will help leaders prepare to mentor and transition to the next generation.

The research led to a fourth investigative task of viewing an interdisciplinary model of business and adaptive leadership. This discipline provided several vital components that would help guide the project by focusing on relevant methods that help create an adaptive leadership model and identify challenges in implementing an adaptive leadership model. This model's complexity and the timeframe of this project made it necessary to modify it before implementing it in RMBC. We reviewed, assessed, and analyzed the mentoring context's overall system, practices, and policies to change the leadership culture. The project's completion does not indicate the work is complete.

After completing the foundation research, it was time to develop the project's mentoring model for the leadership transition. Putting a mentoring model for leadership

transition was not an easy task since most models focused on pastors' succession rather than leadership mentoring for succession. The participants who assisted in implementing the project were very cooperative and adapted to the modification we had to make because of COVID-19. The research provides a wealth of knowledge for pastors to develop a mentoring leaders model for their church. The study offers six modules that would help a leader move a congregation to this mentoring leader's model. My focus was on RMBC and the African American Baptist church; however, this research can cross denominations lines.

We encountered several mistakes throughout the process, including delays in the roll-out, changing from a face-to-face format to an all-virtual format, narrowing the focus group, collecting and analyzing data. I regret that we had to limit the research to six lessons; more could have been included to overcome mentoring and transition challenges. Reflecting on the project, we note several things that we could have done differently: the timeframe of implementation, course material covered, and collection of material electronically. The modules could have been more condensed, allowing more time for the participants to reflect and give more feedback. The participants were also less engaged in the virtual format than a face-to-face setting; this could have impacted their survey responses and their interview questionnaire responses. However, this research offers the tools and techniques implemented to prepare leaders of RMBC for mentoring for a leadership transition.

I also should note that due to the timeframe and having to modify implementation, input from the congregation may have provided more data to test the hypothesis. I desire to continue working with the participants and the RMBC congregation by utilizing all the

components identified in the project to test the hypothesis further to gather more data on a longer timeframe. We hope that this project will lead RMBC to develop a mentoring model for a leadership transition for future generations. Every leader must ask what happens to the work if God should suddenly take me home or direct me elsewhere? The mark of good leaders is that they continually develop leaders at every level of the ministry who will take the organization well into the future.<sup>2</sup>

Finally, I hope this project proves that mentoring leaders for transition take time. Mentoring requires effort for the new leader, former leader, and the congregation as a whole. New leaders must possess the patience and persistence that is necessary to transition into a leadership role. They must understand that a process must occur before a congregation accepts a new leader. The former leader must realize that they are no longer serving in that capacity once they pass the baton. The outgoing leader should provide mentorship to the new leader and allow the new leader to lead and avoid the congregation from looking to them for direction.

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<sup>2</sup> Albert Malphurs and Will Mancini, *Builders Leaders: Blueprints for Developing Leadership at Every Level of the Church* (Grand Rapids, MI: Baker Books, 2005), 26.

**APPENDIX A**  
**SURVEY QUESTIONS**

### Survey Questions

1. I would like to become a mentor. Yes or No
2. I have been a mentee. Yes or No
3. I have the skills necessary to mentor. Yes or No
4. I understand the role of a mentor. Yes or No
5. I am confident I can lead mentees in transition. Yes or No
6. I have been provided the necessary training to be a mentor. Yes or No
7. I am confident I can adapt to a new style of leadership. Yes or No
8. I believe mentoring will be effective for church growth. Yes or No
9. I believe the congregation will accept a leadership mentoring model. Yes or No
10. I am motivated to be a mentor or mentee. Yes or No
11. I am motivated to learn new leadership models. Yes or No
12. I communicate ideas to others well. Yes or No
13. I am satisfied with my current roles as a leader. Yes or No
14. Others see me as a mentor. Yes or NO
15. Others seek me for leadership advice. Yes or No

**APPENDIX B**

**MENTOR MODEL FOR LEADERSHIP TRANSITION**



**Developing a Mentoring Model for Leadership Transition  
in a Post-Modern Generation  
Course Evaluation**

**Class 1**

**Why Mentoring? and Mentoring Terminology**

1. The course title was directly related to learning the objectives.

Yes or No

2. Leadership mentoring principles were connected to the course title?

Yes or No

3. The principles of leadership mentoring outlined in the course can be implemented in my ministry assignment?

Yes or No

4. The class met my expectations?

Yes or No

5. The instructor was clear in explaining the subject matter.

Yes or No

**Developing a Mentoring Model for Leadership Transition  
in a Post-Modern Generation  
Course Evaluation  
Class 2  
Biblical Models of Mentoring**

1. The course title was directly related to learning the objectives.

Yes or No

2. The leadership mentoring examples were connected to the course title.

Yes or No

3. The principles of leadership mentoring examples in the course can be implemented in my ministry assignment?

Yes or No

4. The class met my expectations?

Yes or No

5. The instructor was clear in explaining the subject matter.

Yes or No

**Developing a Mentoring Model for Leadership Transition  
in a Post-Modern Generation  
Course Evaluation  
Class 3  
Keys to Successful Mentoring**

1. The course title was directly related to learning the objectives.

Yes or No

2. The leadership mentoring examples were connected to the course title?

Yes or No

3. The principles of leadership mentoring examples in the course can be implemented in my ministry assignment.

Yes or No

4. The class met my expectations?

Yes or No

5. The instructor was clear in explaining the subject matter.

Yes or No

**Developing a Mentoring Model for Leadership Transition  
in a Post-Modern Generation  
Course Evaluation  
Class 4  
Non-Biblical Models of Mentoring Goals**

1. The course title was directly related to learning the objectives.

Yes or No

2. The leadership mentoring examples were connected to the course title?

Yes or No

3. The goals of mentoring examples in the course can be implemented in my ministry assignment.

Yes or No

4. The class met my expectations?

Yes or No

5. The instructor was clear in explaining the subject matter.

Yes or No

**Developing a Mentoring Model for Leadership Transition  
in a Post-Modern Generation  
Course Evaluation  
Class 5  
Strengthening the Spirituality of the Mentor**

1. The course title was directly related to learning the objectives.

Yes or No

2. The leadership mentoring examples were connected to the course title?

Yes or No

3. The goals of mentoring examples in the course can be implemented in my ministry assignment?

Yes or No

4. The class met my expectations?

Yes or No

5. The instructor was clear in explaining the subject matter.

Yes or No

**Developing a Mentoring Model for Leadership Transition  
in a Post-Modern Generation  
Course Evaluation  
Class 6  
Goal Setting for the Mentor**

1. The course title was directly related to learning the objectives.

Yes or No

2. The leadership mentoring examples were connected to the course title?

Yes or No

3. The goals of mentoring examples in the course can be implemented in my ministry assignment?

Yes or No

4. The class met my expectations?

Yes or No

5. The instructor was clear in explaining the subject matter.

Yes or No

**APPENDIX C**  
**INTERVIEW QUESTIONS**

### **Interview Questionnaire**

1. Do you provide others with assistance while they are performing a task?
2. How do you handle critical questions from those you lead?
3. When is an appropriate time to intervene in a problem?
4. Do you allow mistakes and other irregularities to change the standard of the expected outcome?
5. Do you get involved when critical issues arise?
6. Are you comfortable sharing your values and beliefs with others?
7. Are you present or absent when needed?
8. Do you seek advice from others to gain a different perspective when solving problems?
9. Do you share the vision with optimism to others?
10. Do your team members feel a sense of pride being connected to you?
11. Are you clear in communicating with your team the goals you want to achieve?
12. Do you wait for things to go wrong before you take action?
13. Do you talk with enthusiasm to your team about your goals?
14. Do you share with your team the importance of having a purpose?
15. Do you reward your team for reaching the stated goals?
16. Do you believe in making a change when things are going well?
17. Are you willing to make sacrifices for the good of the team?
18. Do you treat your team as individuals or as a group?
19. Do you treat your team in a way that builds respect for you?
20. Do you concentrate a lot on dealing with mistakes, complaints, and failures?



21. When making decisions, do you think about the moral and ethical consequences of your choices?
22. Do you display a sense of authority in your leadership?
23. Do you avoid making decisions as a leader?
24. Do you believe it is important to consider the different skill levels of individuals on your team?
25. Do you strive to help others develop their strengths?
26. Do you make suggestions to your team to look at things from different perspectives to accomplish the goals?
27. Do you ever delay in responding to critical questions?
28. As a leader, do you think it is essential for your team to have a collective awareness of the mission?
29. Do you show gratitude to your team when expectations are met?
30. Do you assure your team that goals will be achieved?
31. Are you effective in helping your team meet the needs of the required job?
32. Do you seek different methods of leadership that improve your skills?
33. As a leader, do you motivate your team members to go beyond what is expected?
34. Are you effective in presenting your team's ideas to senior leadership?
35. Do you believe your work with others is satisfactory?
36. Do you have a desire for others to succeed?
37. Do you believe you are helping the organization meet its goals?
38. Do you motivate others not to give up?
39. Do you believe that your team is effective?

40. As a leader, do you consider yourself a mentor or coach?

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